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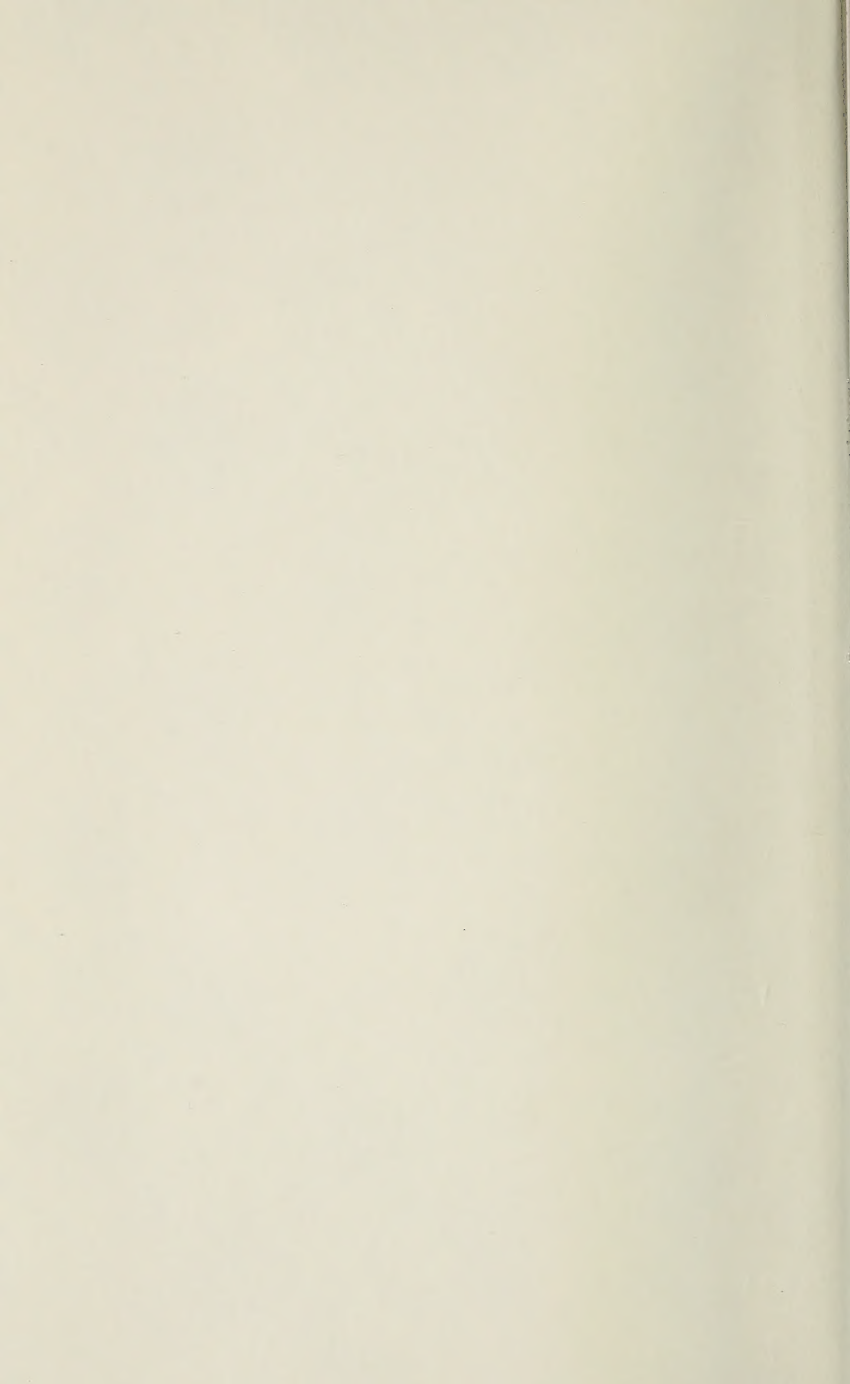
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A
CRITICAL REVIEW
OF
WESLEYAN PERFECTION,
IN
TWENTY-FOUR CONSECUTIVE ARGUMENTS,
IN WHICH
THE DOCTRINE OF SIN IN BELIEVERS IS DISCUSSED,
AND
THE PROOF-TEXTS OF SCRIPTURE ADVOCATING ENTIRE SANCTI-
FICATION, AS A SECOND AND DISTINCT BLESSING IN THE
SOUL AFTER REGENERATION, FAIRLY DEBATED.

BY REV. S. FRANKLIN, A. M.,

OF THE ILLINOIS ANNUAL CONFERENCE.

"To the law and to the testimony." ISAIAH VIII, 20.

"Nor do I dread ultimate danger to the cause of truth from fair discussion."
ARCHBISHOP WHATELY.

"There are systems of theology yet rearing their venerable heads, defying the
assaults of reason, because shielded by the ægis of authority." BISHOP E. THOMSON.

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TO

ALL WHO EXPECT TO INHERIT ETERNAL LIFE

THROUGH THE MERITS OF OUR LORD AND SAVIOR JESUS CHRIST

THIS WORK IS DEDICATED,

AS

A TOKEN OF THAT CHRISTIAN LOVE WHICH IT INCULCATES,

BY THEIR FRIEND,

THE AUTHOR.

P R E F A C E .

1. THE multiplicity of works on sanctification and Christian perfection, and consequently the various opinions that exist as to these Scriptural terms, one would think should elicit an apology for undertaking to offer the Christian world an additional volume. This supposition, also, we should regard as just, did we presume to sustain some old theory that has been long enough in existence to prove itself neither truly Biblical nor practical. No apology, therefore, do we offer, except this Review itself.

2. No effort has been attempted whatever, or desire felt, for authorship in writing these arguments. He who would write a book merely for the sake of authorship is not more likely to gain his end than he is to beget a thing in his own likeness. This may account for the fact that there are now more authors than authorities on this very subject.

3. A work setting forth a clear theory and a possible practice of sanctification we have felt since the beginning of our study of theology to be a *desideratum*, not only of our own Church, but perhaps even more so of other denominations. Our humble effort has had its origin in *necessity* and in our *personal knowledge* of that necessity. For, as far as we are able to say, even the Christian ministry, at the present day, is in need of more light on the doctrine

herein considered. This is to be inferred from many considerations which might be given, most of which the reader can discover in the body of our work. *Theoretically*, the views of authors on perfection have been so obscure that their readers have generally expressed much dissatisfaction concerning them—a fact well known. *Practically*, out of the many professing regeneration, we scarcely ever find one professing entire sanctification, as held and taught by our writers. Well did Bishop Hamline, in his recommendation of Dr. Peck's work on Christian perfection, say, "In a word, every cardinal doctrine embraced in our creed and in our pastoral ministrations seems to be extensively and encouragingly practical, except that of Christian perfection. This seems to be a mere speculation in the Church, so far as forty-nine-fiftieths of her members are concerned."

4. Our *design* has been to teach, as far as possible, what the BIBLE says concerning sanctification. Accordingly, we have begun our work with the beginning of Divine revelation. The true starting point is in the Abrahamic covenant, where it is manifestly taught and represented to be a part essentially connected with that covenant. It will appear from our work that Moses, David, the prophets, Christ and the apostles taught it either directly or indirectly referring to the compact with Abraham. He who does not teach the doctrine as considered in that covenant, does not take it up in its proper theological relation; and he who takes a text over in the Epistles as his *motto*, and thus begins the wrong end of Scriptural research, betrays his misunderstanding of the whole subject. We have tried faithfully to adhere to what is Scriptural in all cases. We did not set out to

try to establish any uninspired man's opinion. It is true we are largely indebted to the writings of others, but these are brought in in an incidental manner as having said things exactly suitable to sustain our view primarily taken from the Bible. They did not say them with a direct intention to sustain a view the same as our own, for this they had not.

5. In Part I of the work, embraced in the first ten Arguments, we have exhibited mostly those difficulties which attend the commonly-received theory of perfection. In Part II we have taken up the proof-passages which have usually been held to sustain what is called entire sanctification. Such words as occur in important proof-passages have been examined wherever they occur, their radical meaning being first assumed, and by fair comparison of essential points of review we have settled down on our conclusions.

6. The *manner* of our arguments and exegesis has been, in all instances, what we call fair. Our rules of interpretation are such as are established by the able writers which our Church and other orthodox denominations acknowledge. While we have quoted all our commentators, we have chiefly relied on Dr. Adam Clarke, as himself being an entire sanctificationist, to settle the meaning of such words and texts as he held suitable to our arguments. It would have been vain for us to labor to prove what the advocates of the theory in review acknowledge. In our review of texts much relied upon by all who have written before us, we have strongly asserted our propositions and points of debate, and have then been careful to argue them cogently. In such cases we have inquired for the *scope* and the *context*; things

which our writers have scarcely mentioned at all on any proof-passage. A weak argument we regard as worse than none at all, on any subject; therefore we have tried always to advance such plain and strong points as will meet the approval of the true theologian.

7. The entire Review is presented in twenty-four consecutive Arguments. These depend, like the books of Geometry, to some extent on one another. It seemed best to us to argue under leading propositions in order to elicit such points in review as would bring out the truth in its strongest colors, and thereby enable us to come to fair conclusions.

8. This necessary investigation, by propositions and the examination of each word having an essential bearing on our Review, has required a more voluminous work than would otherwise have been needed. It is hoped, therefore, that these remarks will be a sufficient apology for writing as extensively. For one undertaking to write a new theory, however Scriptural he may be, coming into competition with views of long standing and from reputable sources, would prefer the imputation of prolixity, though he might not justly deserve it, to the charge of not having accomplished his undertaking, and thus render himself liable to unjust and severe censure, simply in failing, through brevity, to adduce the arguments within his reach, and absolutely necessary to strength and clearness.

9. It is hoped that the criticisms which we have offered from the original languages of the Holy Scriptures will not be regarded as unnecessary or pedantic. The Bible being our "*Rule of Faith*," we have found it proper to appeal to the originals, not from choice, but from a

necessity pertaining to perspicuity. As to those who think a writer's cause hopeless, when he is obliged to go to the originals, let them bear in mind that such has been the custom with all theologians and commentators where a difference of opinion exists. Those who have written on this very subject have done the same. Such a course actually forms a part of a critical review.

10. We are not unaware of the fact that our undertaking renders us liable to satire, most likely from those who are inclined to regard truth as depending more on antiquity than on close investigation. Should we have such readers, we respectfully suggest that an honorable refutation of our arguments may appear more timely than an unsolicited accusation. "*Human authority* is often put in the place of Divine. The mind, conscious of its weakness, and averse to laborious inquiry, is prone to repose confidence in the authority of great names." (*Bishop E. Thomson.*) Truth can never be marred of its luster by the friction of rigid investigation.

11. The fact that we have differed from reputable authors chiefly as to sanctification being *external* and the *fruit* of regeneration, instead of its being an additional distinct work within, may at first appear novel and perhaps averse to some. But it is well to observe, that, in the course of the following arguments, we have, upon the whole, quoted our eminent Methodist writers perhaps more than any recent writer on the subject of perfection has done, or *could possibly do* in support of another theory. As already mentioned, we have appealed to them in many instances to prove the position which is now presented to the public. While our belief of the questions, upon the whole, is *sui generis*, it is a remarkable fact that their

writings, generally, so well support our position. In truth, so far as our view seems to depart from theirs, we do not say that this disagreement is not as much a departure from them as it is a want of consistency on their own part with themselves. He who will carefully read our authors, as to their theory of perfection, and reason on its difficulties on all sides, and then duly consider this Review, we are inclined to think, will regard us as doing more to *reconcile* their theory with themselves and with reason than any thing else. For we think their ideas of regeneration every-where are too strong to be compatible with the necessity and the *possibility* of a greater work in the soul.

12. It is hoped that no one will impugn our motives. We have truly had a pure intention. We have written for the glory of God and the benefit of man. Of course we expect to pass through the furnace of unrelenting public criticism; but supposing our metal pure we fearlessly commit it to the flames. It has been our object to treat our excellent commentators and critical writers with that profound and merited respect which is justly theirs. No man living desires to esteem them more highly than we do. Perhaps no men ever deserved more credit for their beneficial labors to mankind than those very men who aimed to teach pure Scriptural holiness. We are always sorry to find a Methodist family, in respectable circumstances, who are not in possession of those instructive and holy writings. Such men are scarcely fit for any office of profit to the Church. They can hardly be supposed as devout in their families. The works of Mr. Wesley, Dr. Adam Clarke, Rev. Richard Watson, and Mr. Benson, should, in whole or in part, be found in

every Christian family in our Church. We have not presumed to review those great and good men under the idea of refutation, but for the justification of our position in part. In scores of instances they incidentally speak out the very doctrine that we have advocated in this work. On the other hand, our intention has been to give light and instruction on the important doctrine of internal purity and external holiness. The work now offered to the reader, however imperfect it may seem, is the result of several years of almost incessant toil. No one but he who has tried the like can form a proper idea of the labor it requires. We hope to be understood in all that we have done. However strongly we may have argued, and set forth our sincere belief, let the whole be regarded as suggestive. Our Review we offer as a humble and unassuming volume. The Bible is the common property of us all. If we are incorrect, we shall be glad at any time to find our errors refuted, and the way to eternal life more clearly pointed out. If we have erred our difficulty is in the head and not in the heart. Of this the reader will please take due notice and govern himself accordingly. May truth, intelligence, and true piety be promoted in the believer, and our BLESSED LORD AND SAVIOR JESUS CHRIST be glorified, in this the first-fruits of the author's pen! then shall he feel that his labor is not in vain in the Lord, and that he has an ample reward.

S. FRANKLIN.

CINCINNATI, O., May 1, 1866.



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PART I.

JUSTIFICATION AND REGENERATION.

A

REVIEW OF WESLEYAN PERFECTION.

JUSTIFICATION AND REGENERATION.

ARGUMENT I.

THE design of this Argument is to show: THAT REGENERATION, WHICH ALWAYS ACCOMPANIES JUSTIFICATION, IS A SINLESS STATE OF THE SOUL.

This proposition we argue on the ground *that one justified and regenerated fills his part of the Abrahamic covenant*. When God called Abraham out of Ur of the Chaldees, foreseeing that he would justify the heathen through faith, he entered into a covenant with him in which he preached to him the Gospel, saying, "In thee shall all families of the earth be blessed." According to the command of God he entered Canaan. Subsequently to this, the Lord appeared to Abraham in a vision, "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness;" that is, JUSTIFICATION. This language, found in the fifteenth chapter of Genesis, is the doctrine of the Abrahamic covenant in full, as to its spiritual meaning, benefits, and blessings; for we notice in this: 1. That a very numerous spiritual posterity is promised to Abraham,

which can only be through Christ. 2. Abraham himself receives justification and regeneration. 3. The offer of the Messiah, set forth in the words of the Lord to Abraham, is by St. Paul called a *promise*, while we have called it, above, a covenant, or rather God's part in the covenant, so far as it relates to spiritual blessings, and yet there is no contradiction. For, we are speaking of the covenant considered as something existing between *two*; but when St. Paul called it a *promise*, he had reference to the part in the covenant which God had promised to perform, and to that only, as in the expression, "For the PROMISE that he should be the heir of the world," etc. Rom. iv, 13. 4. In Genesis, chapter xvii, the same thing is called a *covenant*, because there God confirms the relation previously existing between himself and Abraham, saying: "I will establish my covenant between me and thee." At the time Abraham received justification, the whole covenant, with all its conditions on the part of both God and man, was in the Divine Mind. *Faith* was man's part in order to justification and regeneration. Afterward, when the relation between God and man was *established*—that is, when all things pertaining to the covenant of grace between God and Abraham were ratified—the further external part was affixed to the same covenant; namely, circumcision, the sign of the faith which he had in God by which he received justification—the "seal of the righteousness of the faith which he had being yet uncircumcised." 5. We may safely conclude, then, that it is proper to use the word *covenant*, to express the plan employed by the Lord to bring himself and rebellious man together; and we use it in the same sense in which St. Paul used the word *promise*. Now, Dr. Adam Clarke says: "Covenant, from *con*, together, and *venio*, I come, and signifies an agreement, contract, or compact between two parties, by which both are mutually bound to do certain things, on certain conditions and penalties." The part which God

promised to perform in the covenant, contract, bargain or compact made between himself and Abraham, was, in substance, that his own Son Jesus Christ should be born of the descendants of Abraham, and that in him "all families of the earth should be blessed," which blessing includes that of eternal life. This much God promised, with many other temporal blessings and favors which need not be mentioned here. As to Abraham, the other party to the covenant, and, also, the example of all true believers, faith was the term or condition in the covenant which God required him and those who should walk in his steps to exercise. Men have always been saved through faith in Christ, even antecedent to God's presenting the plan of salvation to man in the covenant. Abel offers his "more excellent sacrifice" "by faith," which implies that the covenant then existed in the Divine Mind and purpose.

This helps us to see more extensively the mercy and love in God's plan of redemption to a lost world. Man had sinned against God. This sin in its effects and tendencies had separated God and man. He became "an alien" and "without God in the world." The Divine command having been broken, it was impossible for God to save without a proper vindication of his holy law. He offers his only Son, as his own part in the covenant of mercy, on the condition that he will save mankind through him IF they believe, as their part in the same covenant. Hence, being separated, by this covenant of *grace—con, together, veniunt, they come*—God and man *convene*. They *come together*; mercy is offered on condition. Man has a full and sufficient Savior!

Now, although Abraham was the particular person *with* whom and *in* whom God made this covenant, it was, nevertheless, made for us Gentiles, every one, just as much as it was made for Abraham. "It was not written for his sake alone to whom it shall be imputed; but for us also, to

whom it shall be imputed, if we believe on him that raised up Jesus, our Lord, from the dead." It is on this account that we are justified, regenerated, and saved from all our sins when we believe, simply because we comply with the *term* or *condition* of the Abrahamic covenant, which is *faith*. For if we are unbelievers, being such, we break this term of the covenant; and if the term of a covenant is broken, the covenant itself is broken and is rendered null. St. Paul meant this, seeing that the Jew expected justification by the mere observance of the law, independent of faith, and concerning this fact said: *For not through law was the promise*—God's part in the covenant—to Abraham or to his seed, that he should be the heir of the world, *but through justification on account of faith*—man's part in the covenant. *For if they who are of law be heirs, faith—the term of the covenant—is made void, and the promise—the term of the covenant on God's part—is made null.* Again: *I do not set aside the grace of God*—manifested in giving the Abrahamic covenant of mercy—for *if justification is through law*—as you Jews suppose, instead of through faith, the proper term or condition in the covenant—*then Christ*—whom God promised as his part in the covenant—*died in vain.* We arrive, therefore, at this conclusion, both legally and Scripturally correct, to which, also, the apostle came, that if the term of a covenant is broken, the covenant itself is broken; and the one breaking it has no right or title to any of the blessings or benefits promised therein from the other party to it, which he would be entitled to had he kept the term which the covenant required him to keep. This very same principle is recognized in all agreements between two parties in civil law, where verbal contracts and articles of agreement exist between them, which contracts and articles are really, and in their nature, covenants between the parties. In all such instances the law aims to make the party to the covenant, which breaks the term, pay the

cost of suit. Hence it is that many religionists make a grand error, involving the soul in eternal consequences. This I say with due respect to the opinions of others. Those who teach and believe that all men will finally be saved, irrespective of moral character and faith, must except all *unbelievers*, at least, as to *number*, a very respectable class indeed. For God will deal with them as *covenant-breakers*. One of the characters whom St. Paul represents God as giving "over to a reprobate mind," is a "covenant-breaker." Rom. i, 31. He does this because Christ for such has died *in vain*. Those, too, who style themselves CHRISTIANS, who seek for justification from all sins by uniting water-baptism with faith and repentance, as an absolute condition of their acceptance with God, as if baptism was a part of the condition of the Abrahamic covenant, are like the Jew—they do not comply with the term which God proposed and established; but as the Jew complied with the works of the law, as a *substitute* for faith, so do they bring water-baptism and introduce it as absolutely necessary; that is to say, as a substituted condition of justification, and thereby they "frustrate the grace of God, for if righteousness—justification—came by" water-baptism, "then Christ is dead in vain." The moralist, also, is in the same predicament who expects favor from God, as a passport into everlasting life, on account of his morality, who brings this to God as a substitute for the term in the covenant of grace. Such a plea God can not receive. The man who supposes that he or any portion of the human race has been absolutely and unconditionally elected to eternal life by means of a decree, is equally mistaken. For such a decree would run counter to the covenant in which God offers salvation to man on the condition that he BELIEVE in God. Such a decree of eternal election and reprobation on the part of our wise and merciful Creator, would be equivalent to, he himself not indeed making null his own plan

of saving man *in a covenant*, and treating him as a moral agent, by the use of an arbitrary decree from all eternity, but in its very nature it must exclude the idea of the covenant of grace, on the condition of faith on the part of lost man, ever having been made. The doctrines, therefore, of *arbitrary* grace and *free* grace are inconsistent with themselves; hence, one of the systems must be rejected wholly. If we renounce the free-grace system, we renounce the Abrahamic covenant; and since no living man can conceive of Christ as the Savior of man outside of or apart from this covenant, in rejecting it we reject Christ forever, and thereby salvation is “nipped in the bud!” We must, therefore, refuse the arbitrary decree of grace, if it be lawful to call it grace, since it carries off our Savior entirely, and “we wot not what is become of him.” It is very conclusive, then, that all such religionists, by breaking the condition of the covenant of grace, in which *alone* we have Christ offered, by that very act break the covenant itself, and God has no where else, in all his Word, offered salvation to men. Such persons, therefore, by breaking the covenant in any way, directly through unbelief, neglect, or substitution of its terms, have no Christ at all. They, so to speak, *un-Christ* themselves, they *uncovenant* themselves, and if ever saved, must be saved by some other means—some other Savior than Christ, for Christ they have not. To them he is “dead in vain.” They have “frustrated the grace of God.” But out of the covenant of grace they are undone, even if we look for another; for “other foundation can no man lay than that is laid, which is Jesus Christ.” Hence, “he that believeth on the Son hath everlasting life—because he fills the condition of the Abrahamic covenant: and he that believeth not the Son shall not see life—because he does not fill the condition of the same covenant—but the wrath of God abideth on him”—Christ for him died “in vain,” and there is no Lamb to bear away

his sins. The burden of the Gospel, as preached to Abraham and to us, is summed up in the message of Christ to his disciples: "Go ye into all the world and preach the Gospel to every creature. He that believeth—that fills the term of the covenant—and is baptized—as a fruit or sign of his faith—shall be saved: but he that believeth not—that does not fill the term of the covenant—shall be damned." As in the days of Abraham, he who was uncircumcised, who kept not the covenant sign—*σφαριδα τῆς δικαιοσύνης πίστεως*, *proof of justification on account of faith*, Rom. iv, 11—was cut off from his people, because "*he hath broken my covenant*," so is it now, "*he that believeth not shall be damned*." While we see, therefore, on the one hand, the eternal loss of the unbeliever, of whatever order he may be, it all amounts to the same thing; namely, the breaking of the covenant, the consequent privation of Christ as a personal sacrifice, and the eternal loss of the soul. Let him that readeth *understand*. On the other hand, we see that by complying with the condition of the covenant, to obtain remission of sins, the covenant stands, God is pledged, Christ is given, and through him we have justification, and at the same moment regeneration and "eternal life." "He that believeth on the Son HATH everlasting life." John iii, 36. Abraham "believed in the Lord, and he counted it to him for righteousness." Here the tug of war begins. To what extent was this "righteousness"—justification? Was it an entire sanctification of the soul—taking this phrase as men have used it—or were there still remaining, in the soul of Abraham, the roots of sin, like a field full of stumps, which roots should spring up again in the heart of the patriarch, or perhaps in after years be destroyed entirely by means of the whole or entire sanctification of his heart? In other words, was the regenerated state of Abraham's soul a *sinless* state? Was sin remaining in him still, in part, so as to require him to be

“wholly sanctified,” as some express it? We hold, in accordance with the proposition, which we started out to prove, that Abraham’s regeneration was a *sinless* state. This we deduce from several considerations arising from the fact already explained and proved, which fact is, that Abraham performed HIS PART in the covenant, and so stood in covenant favor with God.

1. The first deduction is, that God must, as the other party to the covenant, perform HIS PART because the patriarch, in believing, had done his. (a) The *truth* of God, as set forth in his promise, is some evidence to us that he must, consistently with his divine character, give to Abraham, in his regeneration, a soul *entirely sinless*. The promise to Abraham at this time was, “Look now toward heaven, and tell [Hebrew number] the stars if thou be able to number them : and he said unto him, So shall thy seed be.” Here is a promise based on the *truth* of Him who is not “a man that he should lie.” Man’s promise may fail—God’s can not. (b) The *oath* of God had virtually been given ; for when Abraham offered up his son Isaac the Lord said unto him, “Because thou hast done this thing, . . . *I will multiply thy seed as the stars of heaven.*” Now, as Abraham’s offering up Isaac was a *proof* of his faith, whereby that faith was “made perfect”—James ii, 22—so the oath of the Lord, because Abraham had made the offering, was a proof to him that his spiritual seed, promised in the original promise on which he believed in God, would be as the stars in number. That is to say, because Abraham *confirmed* his faith by works, or *showed* his faith by the outward act, so did the Lord *confirm* his part in the covenant with an oath. But as Abraham’s work did not make him any more *pure*, as to soul, than when he first believed, but simply showed that he had held fast his profession, so the oath of the Lord showed that he was still determined to do his part in the covenant as when first made ; and so Abraham

confirms his faith by the deed, and the Lord confirms his own part with an oath. From this we may see that, from the beginning of their covenant relation, God's purpose to do his whole part in the compact, in case Abraham did his, was as good as confirmed by a promise and an oath. These are what St. Paul refers to when he says, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, [the promise and the oath,] in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi, 17. Our deduction, therefore, is, that if there is a perfect state of purity of heart or sinlessness in this life, Abraham had it when he believed and received justification, because it was both *promised* and, we may say, *sworn to* by the Almighty.

2. Our second deduction, as to Abraham's sinless state when justified, is, *That on God's part Christ is given.*

(a) The history and genealogy of Christ show this. That he was a descendant of Abraham through Isaac, Jacob, Judah, etc., Matthew and Luke both show, giving his genealogy. Now, since Christ came through Isaac, who was miraculously born, and thus the evidence given of God's promise being fulfilled while Abraham lived, a mere partial deliverance from sin in his case is surely incompatible with the genealogy and birth of an all-sufficient Savior. (b) The language of the promise, "In thee shall all families of the earth be blessed," sufficiently proves that Abraham *had* Christ, to whom alone it can refer. And Christ said, "Abraham rejoiced to see my day," etc.

3. Christ was the sacrifice for the sins of the patriarch and those of his posterity.

4. Christ is an all-sufficient sacrifice. (a) "His blood cleanseth us from all sin." (b) Those who hold to

“entire sanctification,” as such, agree to this efficacy in his blood.

5. It follows, therefore, since Abraham had Christ, in whose blood we have redemption, that he had a *sinless* soul in the regenerated state, for he had *all* the benefits of Christ; if so, the redemption which is in his blood; but his blood “cleanseth from ALL sin,” and this is all that entire sanctificationists can claim; and indeed this quotation from St. John is one of their proof texts.

6. But Abraham’s moral condition was simply justification. (a) The account of the matter, as given by Moses, is that his faith was counted to him for justification, which is the meaning of the Hebrew word translated “righteousness,” and the Septuagint has *δικαιοσύνη*—*dikaïosynē*—the same as found so often in the New Testament, where it means *justification*. (b) St. Paul, when reasoning on the doctrine of justification by faith, in his ably-argued Epistle to the Romans, constantly treats of that one subject, as the verb *to justify* and the noun *justification* show, which he there employs. In this Epistle he speaks of Abraham and the covenant made with him, and quotes the very passage—Gen. xv, 6—where his conversion or justification is recorded. (c) He also mentions the blessedness of the one to whom God does not impute sin as mentioned by David, so that we have apostolic authority for saying that David spoke of a man simply in a justified relation. (d) But regeneration is acknowledged to be the work wrought in every soul the moment it is justified; therefore, according to Moses and St. Paul, Abraham was in the regenerated state, but David says that to such God *does not impute sin*. Hence regeneration is a sinless state of the soul. I mean by this that the work is complete in the soul and *no* sin left there—the blood of Christ has been APPLIED which “cleanseth us from ALL sin.” “Blessed is the man to whom the Lord doth not impute sin.” Now, if the Bible be the

standard in this argument, the conclusion looks very plausible that the proposition in hand is quite correct. But let us take the hypothesis,

7. That there *is* sin yet remaining in the heart of one who is regenerated. If sin remained in Abraham while he was justified and regenerated, then, (1.) It was by default of one or the other of the parties in the covenant. If the default was on the part of God, then he either *would* not or *could* not save from all sin in the moment of regeneration; if the former, he breaks his promise and virtually his oath, which would be revolting to our views of his holy character. If the latter, that he *could* not, we impeach his almighty power. (2.) The default, then, must have been on the part of Abraham, who failed to believe to the full extent. Then, (a) God in recognizing him as the subject of grace, on the supposition that he exercised only a partial degree of faith, virtually broke the term or condition of the covenant himself, in blessing him in part, independent of Abraham doing his part; and so he, himself, repudiated the covenant, which can not be a covenant except its terms are observed by both the parties to it. Rev. Richard Watson very sensibly says: "It could not be a covenant unless there were terms—something required, as well as something promised or given—duties to be performed, as well as blessings to be received."* Therefore, the impeachment, as before, lies against God; and if he can recognize man in a degree for a mere partial faith, on this hypothesis, why not wholly recognize him without any observance of the covenant term, at all, and let the doctrine of Universalism prevail? (b) A partial blessing, granted on God's part, in answer to a partial faith, is inconsistent with our received views of God as an adorable Being who demands the whole heart. When God proposed to save man, who was lost and fallen, on the condition of faith, it is understood that

* Theological Dictionary, Article COVENANT.

approaching him there is no self-righteousness to recommend us to him.

“In my hand no price I bring;
Simply to the cross I cling,”

is the doctrine of the Bible expressed by the poet. The meaning is, that Christ has suffered *for us*, in our *room* and *stead*, and if we *believe* it we are saved. The debt is *paid for us*.

“BELIEVE in him who died for thee;
And, sure as he hath died,
Thy debt IS PAID, thy soul is FREE,
And thou art JUSTIFIED.”

The words of Mr. W. P. Burgess on the atonement, as quoted by Mr. Carvosso, page 229, are very cogent and to the point here. He says: “The merit and atonement of the Savior are the price by which ALL the blessings of the new covenant may be purchased; they constitute a FULL equivalent; for their value is inestimable and infinite. Whoever, therefore, approaches the footstool of Jehovah, trusting solely in the merit and atonement of Christ, *pays down the FULL PRICE* for every blessing that he claims, *and may expect it on the ground of justice*. If, in our dealing with our fellow-creatures, we bring a full equivalent in our hands, and pay down a fair price for any commodity which we need, it would be injustice to withhold it. Even so when we ask in the name of Jesus, for full redemption and entire purity, *justice requires that our prayers should be heard, and our petitions granted*. So that if God be JUST, *he will not only pardon our sin, but cleanse us from ALL unrighteousness*. Thus, then, we see the justice of God in furnishing us with strong encouragement, and emboldening us to ask and receive every blessing purchased for us by the adorable Savior.” According to the theology taught in this quotation, all of which I think is correct, when Abraham *believed* in Christ his debt to Divine justice WAS PAID, and God, as a just

Being, in accordance with his own *bargain* or *covenant*—for this is the sense of it—must give him a *full equivalent*, which equivalent he *did* receive when regenerated, unless Christ *did not satisfy Divine justice* when he died for man, which we are not prepared to receive. (3.) Still reasoning on our hypothesis, if sin remained, in part, in Abraham after he believed, how is he ever to be cleansed from *all* that remaining sin, so as to pass from the regenerated state to what some call the state of entire sanctification? (a) If he believed *once* and did not obtain entire sanctification, as such, may he not fail again on the same ground? (b) If there was a falling short of entire sanctification the first time, what *conceivable* chance is there, in the nature of the case, for that great blessing being obtained the next time, or on any other subsequent approach to God? (c) Since the advocates of entire sanctification, as they regard it, hold that faith is the means by which it is to be obtained, as well as the means by which we obtain regeneration; and since faith is the *term*, on man's part, in the Abrahamic covenant, in which covenant alone justification and regeneration, as the only spiritual blessings of the Gospel, are found, what conceivable hope is there for any further blessing in the same covenant, unless we suppose that God is *changeable* and will do more at one time than at another under the *same* circumstances, in the *same* covenant, and by the *same* means?

8. But Scripture proves that Abraham had perfect faith when he was justified, and why should sin then remain in him?

When he afterward offered up Isaac, his faith by that act “was made perfect,” says James. He did not mean that his faith previously to this was *imperfect*, in the sense of a merely partial faith, but that Abraham *showed* that he had from the moment of his justification a *perfect* faith; for he says, in a preceding verse, “SHOW me thy faith

without thy works, and I WILL SHOW thee my faith by my works." Christ taught the same when he said: "By their fruits ye shall know them." So the circumcision of Abraham, fourteen years *after* his justification, did not make him any more pure in heart, did not intensify his faith any, in the sense of a more complete compliance with the covenant condition, but it was simply for "A seal—or proof—of the righteousness of THE FAITH which he had yet being uncircumcised." This teaches that his faith was the same thing all the time, and not in the least falling short of the requirement of the covenant; hence it is called THE faith.

Therefore, since Abraham had a *perfect* faith, when justified, God in justice must have given him a perfect salvation, but that salvation was simply regeneration; hence regeneration is a perfect work, and if perfect, then SINLESS, and our proposition is true.



ARGUMENT II.

WE continue to argue, THAT REGENERATION, WHICH ALWAYS ACCOMPANIES JUSTIFICATION, IS A SINLESS STATE OF THE SOUL.

If so, there can not be, as some suppose, "the seed of all sin" or the "former corruptions" remaining.

1. Acts xiii, 38, 39: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which they could not be justified by the law of Moses." Here the believer is said to be justified from *all things*, as to which the law of Moses failed. And if "from *all things*," why should we believe and teach an entire work of grace in the heart, to

be obtained at some indefinite subsequent period to justification, when this text tells us that justification frees us from *all* things? Rev. Richard Watson is quite clear on this subject. He says, "The justification extends to ALL past sins; that is, to all guilt contracted previously to that time at which the act of justification takes place. In respect to this, it is, while it remains in force, a MOST FULL, PERFECT, AND ENTIRE ABSOLUTION FROM WRATH. 'ALL MANNER OF SINS' is then forgiven. The pardon which is granted is a 'justification,' not merely from some things, from many things, from most things, but from 'ALL things.' Acts xiii, 39. God does not justify us, or pardon our innumerable offenses by DEGREES, but AT ONCE. As by the law of works he is cursed who 'continueth not in all things' which that law enjoined, so he who is truly absolved by the Gospel is cleared from ALL and EVERY thing which before stood against him; and 'there is NO CONDEMNATION to them that are in Christ Jesus.' "*"

This language, we presume, is beyond objection, since it is the substance of Scripture. Yet the inquiring mind is ready to ask the question, If regeneration be a "concomitant of justification," as the above-quoted author says,† and if regeneration consists in a purifying of the soul by the Holy Spirit, since the word *concomitant* means an "attendant" or "companion," and since justification, one of the "concomitants," is such a thorough work of its kind as the capital letters in the above quotation indicate, how is it that regeneration, the concomitant of this *thorough* justification, should not be an *entire* purifying of the heart? If justification be an *entire absolution from wrath*; if it *extends to all past sins*; if *all manner of sins is forgiven*; if it is a *most full and perfect* absolution; if it is not by *degrees*, but at *once*, and if it be a work *for man*

* Theological Dictionary, Article JUSTIFICATION.

† Institutes, Vol. ii, Part Second, chap. xxiv.

and *in his favor*, while regeneration is a real work done *in* the man, why should one be thus *thorough*, although merely “*not in or upon man, but for him and in his favor*,” as Mr. Watson says, and regeneration, the work *in* the soul, be partial; in which regenerated state he also says, “*The former corruptions of the heart may remain, and strive for the mastery?*”* Is there not, in the nature of the case, something unreasonable in this doctrine? It is said, by Mr. Watson, that “no man is justified without being regenerated and adopted;” and, this being so, is it not a manifest inconsistency to say, since the two graces are concomitants one of the other, that the work done *for* the man—justification—should be *thorough*, and its concomitant done *in* him—regeneration—should be so *imperfect* as that “the former corruptions of the heart should remain and strive for the mastery?” The doctrine of “corruptions” and “the seed of all sin” remaining in the heart of an “adopted” child of God seems to us not only an incongruity, but absolutely inconceivable.†

2. Col. ii, 13: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.” Three things are observable in this text. 1. That the

* Institutes, Vol. ii, Part Second, chap. xxiv.

† A long time after writing the first four arguments of this Review—and indeed after writing the whole work—in which we have denied the existence of sin in a regenerated soul, the “REPOSITORY OF HOLINESS” for January, 1865, “A RELIGIOUS MONTHLY,” published in Springfield, Illinois, edited by Revs. John P. Brooks and Milton L. Haney, falls into our hand. It contains an article headed: “THE TWOFOLD WORK OF SALVATION, BY BISHOP D. W. CLARK.” In this article the Bishop speaks first of justification correctly, and in the usual way. He says: “Justification merely affects the forensic or legal relations of the individual.” In the second place he speaks of the inward work connected with justification, and agrees with us exactly in denying sin in a regenerated soul. We think, however, that he has unfortunately used “*entire sanctification*,” “*sanctification*,” and “*Christian perfection*,” where he should have used the term *regeneration*. He says: “*Entire sanctification* implies an entire cleansing of the soul from its moral defilement, and the plenary endowment of it with all the graces of the Spirit of God. And why may not the work of sanctification

Colossians, previous to their embracing Christianity, were dead in sins and the uncircumcision of their flesh. 2. That Christ had quickened them together with himself before the writing of this Epistle. 3. That he had forgiven them ALL their trespasses. The question now to be decided is, whether the moral condition of the Colossians was that alone of a regenerated state, or have we any evidence that their condition implied, when the apostle wrote to them, that they had attained unto entire sanctification as such?

Let us bring out the three points mentioned and compare them with the Epistle to the Ephesians, which, in language, agrees very much with the one to the Colossians. In the second chapter it is said: "And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Now let it be observed, that here are the first and second points of resemblance between the two Churches; namely, the original condition

be as broad and as perfect as that of justification? Indeed, is it not marvellous that they who believe justification may be absolute, complete, should deny the possibility of the same completeness in the work of sanctification? Hath not He, who alone can justify, the same power to sanctify? And hath he not promised it in the same latitude and fullness? This we understand to be the standard of attainment, termed in the Scriptures, and justly regarded by many as Christian perfection—full and perfect justification, and *full or perfect sanctification*. We know no other definite and absolute perfection to which the Christian will EVER ATTAIN, EITHER IN THIS LIFE OR THE LIFE TO COME. The growth and enlargement of his spiritual powers will be illimitable and eternal. But this meets the essential requirements in order to salvation; the sentence of death is revoked; the DEFILEMENT that unfits for heaven is WASHED AWAY. The truth of the declaration is attested, 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' It is very convenient to have the Bishop on our side.

of both was that of being *dead in trespasses and sins*, as the first point; the second is, that Christ had quickened each Church and made it alive with himself, and that this same passage will show that the Ephesians were in a regenerated state, without any reference to entire sanctification as such, is conclusive from the eighth and ninth verses: "For by grace are ye saved through faith; and that"—namely, that ye are saved by grace through faith—"not of yourselves: it is the gift of God: not of works, lest any man should boast." Here the state of being quickened together with Christ is called by the apostle a *salvation*—a salvation through faith—a salvation *not* of works, lest any man should *boast*. All this is, in substance, the very same language which the apostle uses in speaking of justification, wherein he says that God might "be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." Rom. iii, 27. In this connection St. Paul is constantly speaking of God's plan of justifying men; this is seen, not even to mention the context and the scope of his argument, because he continually uses the very word *to justify*, and he shows that to exclude boasting it is a blessing obtained by faith and not by works. This, therefore, decides the condition of the Ephesians, who had been dead in trespasses and sins, but who had been *quickened*, which quickening we are taught was through faith, and was a salvation—not of works so as to prevent boasting. Therefore, since regeneration is the concomitant of justification, the quickening and the justifying of the soul; that is, the quickening and the regenerating of it are the same, the two Epistles being compared. But in the Epistle to the Colossians, the apostle speaks of a forgiving of ALL TRESPASSES, and in that to the Romans he speaks of a DEATH to sin. Therefore, justification includes a forgiving of *all* trespasses or sins; and if ALL sins are forgiven God doth

NOT impute any. Why, then, should man impute it? Why should man say that sin is only *suspended*, not destroyed? Why say, "The former corruptions of the heart may remain and strive for the mastery?" Observe, St. Paul does not say that the *penalty* due to sin is not imputed to the justified, which would mean complete justification in the abstract, but he says that *sin, itself*, is not imputed which must mean absolute SINLESSNESS in the soul. Sin in a regenerated soul seems impossible; for, if the angels in heaven have NO sin imputed to them, their absolute blessedness is therein implied; and so, as complete purity they have as we are able to conceive of. But as to the passage under consideration, in the second chapter of Colossians, we have still more evidence to show, that the blessing of regeneration is as *thorough* a work of grace as is conceivable and obtainable in this life. For he says, "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Now, in the Epistle to the Romans, where the apostle is in a fixed argument with the Jew, on the doctrine of justification by faith, he says, "He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." From this we learn that the circumcision which Paul mentions in Colossians "without hands," he defines, in the Epistle to the Romans, to be that "of the heart, in the spirit." This constitutes a Jew indeed and *in totum*. But this was all the blessing, as to the heart, concerning which we have any evidence to say that Abraham ever had, and he was a Jew and the father of all the faithful. And if justification—including regeneration—the circumcision made without hands, in the spirit, does not mean an absolutely pure state, and the highest attainment of Divine grace in the soul, required of man on earth, then Abraham himself did not receive

what some call entire sanctification. We admit that God appeared to him about fourteen years after his justification, and said to him, "Walk before me, and be thou perfect." This objection will receive proper attention hereafter.

We further observe, as to this circumcision of which St. Paul speaks, that among the Jews the circumcision of the flesh was the sign of all that purity of heart which God demanded of them; and as that ordinance gives place to water-baptism in the Christian dispensation, so, when we are baptized, we take upon us, thereby, that which is the sign of all the purity which God gives to the heart by the Holy Spirit. Now, justification by faith, with its "concomitant," was the circumcision of the heart to the Jew; that is, it was and included all that purity which God required of him, and of which his circumcision in the flesh was the sign. So, also, when we, as Christians, are justified by faith, we receive that perfect purity of heart by the Holy Spirit shed upon us "abundantly," which our water-baptism, as its sign, represents. For water-baptism does represent, in the Christian's creed, not a *partial*, but a perfect blessing; because it represents the perfect cleansing of the heart by the Holy Spirit sent by the Father and Son for the manifest purpose of making men pure—*perfectly* and *entirely* so—as a part of his work. Hence, when we receive the baptism of the Spirit, we are, at that moment, which is the moment of our regeneration, as to heart, as *free* from sin and as *pure* Christians as Abraham was a perfect and pure Jew. For the baptism of the Holy Ghost, which always accompanies justification by faith, is to us the circumcision of the heart as well as to Abraham. The word circumcision signifying, in the Jewish sense, "the removing of the filth of the flesh," was evidently used by the apostle to convey to the Jewish mind the purifying of the heart. The word *baptism* of the heart would be its equivalent in the Christian's phra-

seology. Both would mean regeneration, because circumcision and baptism are the signs, in the two dispensations respectively, of the one thing, namely, REGENERATION. That water-baptism does not represent entire sanctification, considered as a subsequent blessing to regeneration, but merely regeneration, is evident from facts which the advocates of the former will themselves acknowledge. For in our form of "THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS," the Scripture referred to and quoted, is the conversation of our Lord with Nicodemus, where all admit that the discourse is about regeneration and not about entire sanctification, as such. Also, in Article XVII of our "Religion," the article "Of Baptism" is thus defined, and in our faith set forth: "Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from those that are not baptized, but it is also a sign of REGENERATION or the NEW BIRTH." Therefore, "regeneration or the new birth" is a SINLESS state of the soul, since our baptism prefigures or represents such a state. But that state is regeneration. If we say that regeneration is *not* a sinless state of the soul, we must take the ground that such a state is not represented by our water-baptism, which would be contrary to Scripture. Rom. vi, 2, 3. But waiving this point, apparent to all, we will proceed. This same blessing of regeneration St. Paul calls a *death* to sin. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." All this time the apostle is still speaking to the same people under the idea of the same blessing of regeneration, which he called in the second chapter a being *raised with him* through the faith of the operation of God. Then in the third chapter he says, "If ye be risen with Christ, seek those things which are above"—still he uses the same language, calling the blessing a moral resurrection in the soul; after

giving them directions how to live, as to outward acts and deportment, telling them to set their affections on things above, and not on things on the earth, he gives the reason why—not because ye have been blessed *in part*, and should therefore walk as becometh a partial salvation, but because ye are DEAD, and your life is HID with Christ in God. This is a death to sin. What can express more? Where is the sin yet remaining? Is not this a SINLESS state? “The death or destruction of sin” is what Dr. Peck holds entire sanctification to be, as it respects the inward work. (Perfection Abridged, page 38.) But the apostle shows further that they are *now ready* for heaven, and so promises that when Christ shall come, who was then their LIFE, they shall appear with him in glory. Here is a full promise of eternal glory, without so much as exhorting them once to seek for entire sanctification, as such, but he every-where throughout the Epistle exhorts to obedience of the moral law; not to seek a more thorough work in the heart, but to *keep* what they had, by observance of moral precepts as a sign of that faith which they already possessed.

3. Gal. ii, 20, 21: “I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain.” This language is susceptible of a different sense, for instead of reading and being pointed as above given, it is perhaps better to read the clause: ζῶ δὲ οὐκέτι ἐγὼ without the comma (,) after δὲ, *de*, and translate it—*and I live no longer*. We offer two reasons for giving the passage this turn. (1.) St. Paul wishes to convey the idea that Saul of Tarsus was *dead*, and that one spiritual Paul the apostle now lived in his stead, and the spiritual *life* being prominent in the mind of the writer, he placed ζῶ, *zo*, *I live*, first in the

sentence, so as to make it emphatic. (2.) Good *authority* agrees with the change in the reading as already made. Mr. Wesley gives it: "And I live no longer." Also Mr. Benson. So the apostle puts in this clause to show the reader that what he meant in the former clause by being crucified with Christ, was that he was now totally dead, that is, as the wicked Saul of Tarsus, "but Christ liveth in me." From this we learn that the apostle died a complete death to sin, so much so, that he said he *no longer lived*, and that, thus, his soul had become the unrivaled temple of Christ, and wholly dedicated to him, to the exclusion of all sin from the heart, and that he himself lived by faith of the Son of God.

The question again arises—was this state of grace, in which St. Paul was, regeneration or entire sanctification, considered as a greater, more advanced, and thorough work of grace? Most emphatically the answer may be given, that it was in no other sense that the apostle intended to be understood, than in that of regeneration. Because immediately before these words, which are his own Christian experience, he is faithfully arguing with the Jew that, "by the works of the law shall no flesh be justified." Then having told this much of his experience in the Divine favor, when argument with the Jew seems to fail, with candor he relates what God had wrought in his own soul; and he apparently rejoices in it. Then in the very next verse he says, "I do not frustrate the grace of God: for if righteousness [which ought to be rendered *justification*] came by the law, then Christ is dead in vain." Now, how clear it is, when the apostle states that he was crucified with Christ, that Christ lived in him, and that he lived by faith, his object was to tell the Jew how good, how precious, a perfect state of grace in Christ was: then for his own part he would not render null the grace of God; for, if this gracious state of Divine favor in which I now am, summed up with all its good

qualities in the one word *justification*, came by obedience to law, then Christ is dead in vain. If St. Paul here meant in his experience a complete state of grace in the heart called entire sanctification, as a more excellent blessing than merely a regenerated state, why did he not tell the Jew in plain words that there was such a state, and urge him up to it, that he might seek and obtain it? Why did he occupy his Epistle in strong argument about a state so comparatively low in Christian attainment as the justified implies, if there was a higher to be obtained? Why did he say so much about justification throughout all his epistles, and so little about entire sanctification, as such, if there be such a state apart from justification, and which some regard as absolutely essential to eternal life? Why should he tell how justification is obtained, describe its fruits, declare its joys, urge its necessity, and linger in its hopes, and never perhaps in a whole epistle drop one word sufficiently strong to assure us of a higher blessing than that embraced in justification? Why did he make use of the very strongest language possible to express his own moral relation to God, immediately in the midst of his argument in favor of justification and regeneration, unless he designed to teach, or rather illustrate in his own experience, barely a justified and regenerated condition? Finally, when he is so faithful to tell of the justification of Abraham, why does he not tell us, at least once, of his entire sanctification, as such? Or did he mean to teach the less and neglect the greater blessing? These things fairly considered seem to imply that the apostle was speaking of a *sinless* state. But further, that St. Paul meant a justified relation to God and a regenerated state, alone, in saying that he *was crucified with Christ*, is incontrovertible by a comparison of two passages in this same Epistle. The first is chap. iii, 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This verse teaches that the justified man

belongs to Christ. The second is chap. v, 24: "And they that are Christ's have crucified the flesh, with the affections and lusts." Now, no reasonable person will for one moment deny that *to be Christ's*, as stated in the former passage, means the justified relation, which is very clear, because such are called "Abraham's seed," and so are justified through a compliance with the same covenant in which Abraham was justified; but such are said to be crucified: therefore, the apostle was merely justified and regenerated when he said, "I am crucified with Christ; and I no longer live, but Christ lives in me." And to say that St. Paul had sin remaining in him still, and that he had not yet attained unto entire purity of heart, is, first, to trifle with the words of inspiration which have been employed to convey to us the Divine will; for, the word *crucify* does not mean to kill in part, and then to let the subject go, but to kill *entirely* by that act: so the apostle used the figure in its proper sense, and not in a partial sense, which sense it never had. Nor are we left alone to dwell on the meaning of one word merely, but the apostle explains himself beyond question in the next clause when he says, "And I no longer live." Which horn of the dilemma will the objector take? If he deny the *complete* work of grace in the apostle—I mean a *sinless* regeneration—he denies his testimony, which is, "I no longer live." If he say the justified man has "*the former corruptions of the heart*," which "*strive for the mastery*," and that he must have these wholly destroyed by an entire sanctification, as such, he denies that "THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS." Now, as to this language of the apostle, just quoted in capitals, I hold that no mortal man, who has ever yet wielded a pen on paper, in proof of entire sanctification, so called, can write a stronger, more expressive, or more strikingly clear sentence to express the *sinlessness* of the human soul; for, the word *flesh*

implies the whole fountain of human iniquity, and the two words *affections* and *lusts* imply the streams proceeding from that corrupt fountain, so that the apostle, having in the former verses of the same chapter presented the whole catalogue of crimes under the title of the "works of the FLESH," now saying that this flesh and its affections and lusts are crucified, tells the whole story, and begs all human thought and language to describe a *more perfect*, a *more sinless*, if you please, a wholly-sanctified state of the soul, if this be not that state. But I have proved that he is speaking of one who is merely justified and regenerated. And no device can make it appear that *to crucify* means to kill *partially*, and that the merely justified and regenerated man is Christ's, is beyond question, else were not Abraham Christ's. Hence the conclusion is, that, since these are facts, the regenerated soul is in a *sinless* state—his *flesh*, his *affections*, which were carnal, and his wicked lusts are now CRUCIFIED.

Again: the immediate *result* of regeneration is a proof of a sinless state. "Therefore, being justified by faith we have PEACE with God through our Lord Jesus Christ." Before justification we are "dead in trespasses and sins," we walk according to the course of this wicked world, having our conversation in the lusts of the flesh and of the mind, and have no hope of heaven: but "being justified by faith we have PEACE with God." How can any sin be still remaining in the heart when we are at *peace* with God? What has God against any man when that man is at *peace* with him? Indeed, God is pleased with such, for "without faith it is impossible to please God." Heb. xi, 6. But the justified have faith in God, therefore they please him. Can a God infinitely pure and holy be pleased with a man when sin is still existing in his soul? The prophet says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. i, 13. But says the objector, "Sin may exist where it does not reign." Does

the Bible say so? Is the existence of sin in believers compatible with the saying of St. Paul, "They that are Christ's have crucified the flesh, with the affections and lusts?" If so, we will give up the subject. But our text says, "We have peace." Rebel man who before was an alien from God, and from the commonwealth of Israel, is "brought nigh" by the blood of Christ, "for he is our peace." The justified, and so regenerated, have *peace*. All that this passage says, Christ is to us, as the procuring cause of our peace. Where is the necessity for any more, in the sense of entire sanctification, to remove what sins are left, when it is impossible to conceive of any left, unless we suppose a holy God to wink at them? The idea of peace being made between two parties which have been at variance is all that is conceivable; if more was required it would be superfluous, and less would not be *peace*. This peace is perfect because it is "through our LORD JESUS CHRIST," who never did any thing imperfectly either in nature or in grace. To show that he ever did, where is the analogy, since every organization is perfect in its kind, and since what we call the unnatural may be only nature perverted from second causes to us unknown?

According to the term in the covenant, when any one believes, that moment he receives Christ as his, and he who says that he has any sin remaining, must either mean that Christ was not *able* or that he was not *willing* to do what God had sworn by his infinite perfection that he would do in answer to faith. If sin is found to struggle, and to have an existence in one to-day who was justified yesterday, which is most reasonable to believe of two alternatives concerning him—that his regeneration was *not* a sinless work, or that he has *failed* to live as a Christian should since his regeneration? Which of these views, all the consequences considered, would most honor the Divine character?

Charles Wesley describes the *justified* soul exactly, when he says :

“Of my Savior POSSESS’D,
I WAS PERFECTLY blest,
As if FILL’D with the FULLNESS of God.”

And when the soul begins to feel sin struggling, and “striving for the mastery,” instead of that being the struggling of “sin in a believer,” it is sin IN A SINNER, and the same poet goes on to describe how it happened :

“Ah ! where am I NOW !
WHEN was it, or HOW,
That I FELL from my HEAVEN of grace ?
I am BROUGHT INTO thrall ;
I am STRIPP’D of my ALL,
I am BANISH’D from JESUS’S face !

Hardly YET do I know
How I LET my Lord GO,
So INSENSIBLY STARTING ASIDE ;
When the TEMPTER CAME IN
With his OWN SUBTLE SIN,
And INFECTED my spirit with PRIDE.”

This is the only *sensible* and *Scriptural* solution of what some call sin in a *believer* ; for by a *believer* they must mean one in the *past*, not in the present.



ARGUMENT III.

WE continue to argue, THAT THE REGENERATED STATE OF THE SOUL IS SINLESS. The fourth chapter of St. Paul’s Epistle to the Ephesians deserves our notice. Before considering some parts of it, let us consider the moral condition of this people when the apostle wrote to them. There is a full and clear account given, in the nineteenth chapter of the Acts, of St. Paul’s preaching among the Ephesians as a missionary. There we learn that when he

wrought miracles he was mocked by the Jewish exorcists. He was also encountered by Demetrius the silversmith, who made small temples, in our translation of the Testament called *shrines*, in imitation of the great goddess, the temple Diana of the Ephesians, which was then worshiped by all proconsular Asia. Demetrius had great influence in this extensive heathen empire. The gods which he made were images of their great temple—small and portable. Of these he kept constantly on hand a supply, in which he had much “craft.” In the temple Diana they held that there was much “magnificence.” When the apostle began to preach that there “be no gods which are made with hands,” Demetrius saw that his personal interest was about to be overthrown; for he sold many gods both to the citizens at home and to foreigners. Hence he made a speech, with much vehemence against Paul, moving the superstition and the prejudice of the multitude, telling them that “the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these things they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions in travel, they rushed with one accord into the theater.” Notwithstanding all this opposition, we are taught, as to this people, that “fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.” Such is St. Luke’s account, in part, of St. Paul’s ministry to the Ephesians. Now, the “many that believed” constituted the fruit of the apostle’s labor at Ephesus. And

they composed the Church, with other fruits which he had among them, for he preached to them "three years." Acts xx, 31. St. Paul first preached to the Ephesians about A. D. 54. He wrote his Epistle to them about A. D. 61, a period of seven years from the beginning of his ministry among them. But since he remained with them three years, he wrote his Epistle about four years after he left them, and during the early part of his imprisonment at Rome. In order that we see the completeness of regeneration, in such a light as to exclude any other blessing, as necessary to the more thorough cleansing of the soul from sin, and in order to see that it removes all sin from the soul of every believer, it behooves us to examine carefully some statements found in this Epistle. Their history has already been mentioned in the book of Acts, where they are called *believers*. This is about as much as is said about them there to identify them as the people of God. In the beginning of the Epistle the apostle addresses them as *saints*, and as the *faithful in Christ Jesus*. In chap. i, 3, he blesses God who has blessed *us* with EVERY SPIRITUAL *blessing*. In verse 13 he says, "Ye were SEALED with that Holy Spirit of promise." In chapter ii he says, "You HATH he QUICKENED," and "by grace ARE YE SAVED* through faith." "For ye are his workmanship in Christ Jesus." Such are some of the expressions which point out to us the complete work of the Holy Spirit on their hearts. But these are not all. We will now take up the fourth chapter, in such parts only as particularly belong to this argument. Verse 1: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Verse 7: "But unto every one of us is given grace according to the measure of the

*The force of the Greek word here used, because it is in the *perfect* tense, and implies a *present* result, is, YE HAVE BEEN SAVED in time past, and ye are SAVED YET.

gift of Christ." That the gift of Christ refers here to the Holy Spirit seems certain, as the eighth verse says, "Wherefore he saith, when he ascended up on high, he led captivity captive and gave gifts unto men." This is a prophecy taken from the sixty-eighth Psalm, we may say *verbatim*, where the reference is to the sending of the Holy Spirit by Christ after his ascension—a delightful prophecy indeed. Now, the apostle says that each one of the Ephesians, as Christians, received this grace according to the measure of the gift of Christ. That is to say, each one received the proper proportion necessary to make him what God required him to be in heart, for he was *called*, was *quicken*ed, was *sav*ed, was *bles*sed, etc. We will now pass to verse 17: "This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ, [when I was with you four years ago;] if so be that ye have heard him and have been taught by him, as the truth is in Jesus." Now, in translating the next three verses—22, 23, and 24—as the verbs in them are in the infinitive mode, and depend on the word *testify* in verse 17, we must still supply the exhortation to complete and to make clear the translation. Then verse 22 will read: ["This I say and testify in the Lord] that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. [And I testify in the Lord] that ye be renewed in the spirit of your mind." The 23d verse—*be renewed in the spirit of your mind*—we must be careful not to regard as an exhortation to seek the regeneration of the soul, or the entire sanctification of it, as such; for, regeneration, as above shown,

they already had when St. Paul wrote to them. Besides this, the phrase *τὸ πνεῦμα τοῦ νοῦ*, *the spirit of the mind*, does not mean that part of the moral man which we say undergoes a change in the moment of regeneration, but it means, as Dr. Robinson says, *disposition, feelings, or temper*: this he says where he quotes the very passage. All this renewal of the *disposition, feelings, or temper* of the mind, is not *regeneration*, but it is the *fruit* of regeneration to which he recommends them *subsequently* to their justification. We can no more say that the phrase means that they should seek for an internal cleansing of their hearts, than we can say the next verse—“*put on the new man*”—means an internal cleansing, also; but if this clause of the 24th verse should be so construed, it would be absolutely contrary to the rest of the verse which says, “Which after God IS CREATED in righteousness and true holiness.” The apostle would not exhort them to do a thing already done. But to resume the translation as before—[“And I say and testify in the Lord that ye] *ἐνδύσασθαι τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ*, *put on the new man*,” *the one according to God having been created in* (that is, through, by means of) *justification*. This, I think, is the exact translation of the passage. They are required to be renewed in the *disposition, the mode of thinking* of their mind, and to put on the new man, which is the same idea expressed in other words, as the fruit of the past act of *having been created according to God by means of justification by faith* some time between four and seven years ago when I (Paul) preached among you. Here is the point—“the tug of war.” This verse tells us that the Ephesians had formerly been new men, that they had been created at a former period to St. Paul’s writing to them, as both the *history* of them, and the *tense* of the verb *having been created*, show that the creation was “according to God,” or as our authorized translation has it, “after God;” or as Mr. Wesley has it,

"*in the very IMAGE of God*"—all which in idea are the same. Now observe, this is the moral condition of the soul at the very time of its justification: at which time all agree that we are also regenerated; for, the text says that it is *in, through, or by means of* justification that we are *created according to God*. This, then, is the state of the soul when it is regenerated. The passages teach us that justification, as St. Paul mostly used it, includes also regeneration, which is *a creation, according to God, in, through, or by means of* justification. This exegesis of this passage is in perfect accordance with Mr. Watson, who defines regeneration to be, "The recovery of the moral IMAGE of God upon the heart."* Now, that this passage, on which we are writing, teaches regeneration to be an absolutely-sinless state of the soul, when compared also with the writings of our Church, we leave for the good sense of our readers to determine. This sinlessness of regeneration we argue from several points just in hand.

1. So far as sinlessness, as a state, is concerned, as opposed to "sin in believers," the regenerated soul is as free from sin in that state as Adam was in Eden. For, he was created in the *image* of God, and the regenerated soul is created in the same *image*, unless, forsooth, the Divine image change. But the cry is raised just here that I teach Adamic perfection. I answer, (a) I have said nothing about perfection. I am speaking about regeneration. (b) I am not saying a word about external circumstances, but simply about the condition of the heart.
2. Sinless regeneration may be argued from the words *having been created*, as found in our text. *Creation* implies a creature, in the animal world. This creature implies a perfect antecedent act of begetting in order to its being, and this figure the Holy Spirit has used in speaking of the moral creation under consideration. It is a

* Theological Dictionary, Article REGENERATION.

moral man *created* such—a *spiritual* man proceeding from the hand of God. Hence, the word *begotten* is a common word in Scripture to indicate that *perfect* act of the Spirit absolutely essential to the moral and spiritual creation as it is to the animal. As the latter can not be an *imperfect* act, neither can the former be. 3. As to the absolute sinlessness of the regenerated state, Mr. Watson defines it as, I think correctly, “the *recovery* of the moral image of God.” Mr. Worcester, our eminent lexicographer, defines *recover*, “to *restore, repair, regain*,” and since the thing *recovered, restored, repaired, or regained* is the “image of God, the *re*, in the composition of these words implies that man had that image once before, unless we absolutely intend to trifle with words; but when had he that image before unless in the Adamic state before the fall? So that from this view of the subject the regenerated soul is just as *sinless* as Adam’s was before he fell, or else Mr. Watson’s definition of regeneration is incorrect, which we presume none will affirm. 4. This complete state, absolutely sinless, in which the regenerated soul is, manifestly appears as a restoration to the original image of the Creator in the Adamic state, when we bear in mind that all through the New Testament the regenerated state is most gloriously contrasted with the Adamic immediately *after* the fall, in which state we all are by nature. The New Testament abounds with this: “You hath he *quickened* who were *dead*,” etc. “We know that we *have passed* from *death* unto *life*.” “Who hath delivered us from the *power of darkness*, and hath translated us *into the kingdom* of his dear Son.” “That which is born of the flesh, is FLESH; and that which is born of the Spirit, is SPIRIT.” We say the *contrast* proves the sinlessness of the regenerated state; for it is called regeneration, which implies that there was a *generation* previous to the *re-generation*: which generation was not our birth of the earthly parent, but it has reference to the

state from which we fell, as the whole scheme of the atonement and of justification by faith in that atonement show.

5. A sinless regeneration is evident from *the writings* of certain authors in our Church, however sacred the doctrine of entire sanctification may be in the estimation of its advocates. Now, we will prove that regeneration is a complete destruction of sin in the soul if entire sanctification, as such, is. For the "Catechism No. 1," of our Church, "adopted after a careful examination," and adopted "unanimously" by the "General Conference, held in Boston, May, 1852," at the 56th question, says, "*What is regeneration?* It is the new birth of the soul in the IMAGE of Christ, whereby we become the children of God." And then as a proof among the passages given, we find Eph. iv, 24, which is the very passage under consideration. Here is regeneration well defined, and the proof is good. Now, Mr. Watson says, "Sanctification is either of nature, whereby we are renewed after the IMAGE of God, in knowledge, righteousness, and true holiness. Eph. iv, 24."* Here, you will observe, is the same passage to prove *sanctification* that the Catechism takes to prove *regeneration*. We may conclude, then, (a) That the Church is in darkness on the doctrine of sanctification, as it has been taught, and as it is now set forth in our books. (b) We see that it is unable to discriminate between the two doctrines, as it holds them, not only because it takes the same passage to prove both, but because this absolute want of discrimination is to be observed as to the doctrines in all their bearings to man. (c) Granting such a complete purity of heart as men hold entire sanctification to be, is it not evident that the regenerated are in like manner perfectly sinless, since writers on theology are so destitute of discrimination concerning the points in question, as to take one passage

*Theological Dictionary, Article SANCTIFICATION.

to prove them both? (d) Is it not further apparent that if our argument, as drawn from this passage, fail to prove regeneration a complete work in the soul, Mr. Watson's argument from the same passage to prove a sinless sanctification must fail also? To this the objector may say, "May not the same Scripture teach more than one doctrine?" We answer: 1. It can not where the doctrines are held to be so different *in degree*, while the standard of proof for both from this text is the same; namely, the Divine IMAGE. 2. If the same passage prove both doctrines, it would imply that entire sanctification and regeneration are obtained at *one time* and by the same *degree of faith*, which would not agree with the theory of sanctification as a subsequent work, nor with the idea of a more intense faith than that which justifies. The question now is, not to determine whether the creation is a sinless one or not, this has been sufficiently considered on this passage; but to inquire through what means, or at what time, the creation takes place. If the preposition *ἐν*, *en*, in our translation rendered "in," be a particle of time, then this creation in the image of God takes place *at the moment* of our justification; for the passage so reads. If it be a particle to express, in connection with the word it governs, the *instrument*, we find it amounts to the same thing; that is, the word in the text is *justification*, and not *entire sanctification*. And the passage either teaches a sinless state, or it does not. If the latter, it will not suit as a proof for either our argument or that of Mr. Watson and those with him; if the former, then our ground is correct. In the whole Epistle to the Ephesians, there is not once such a doctrine as entire sanctification, so called, clearly mentioned. Those who believe in it regard it as positively essential to eternal life. Granting it to be a doctrine of the Scriptures, we are all ready to agree at once that it must be the *one*, the *essential*, the *great* doctrine, and that by no means we

should neglect it; yet are we not lost in astonishment when we find no such a thing taught in this Epistle. But, on the other hand, we find full and clear statements pertaining to regeneration, expressed by various phrases, such as, "faithful in Christ," "quickenened," "sealed," and "created." And when we think of the state of absolute ruin from which we are taken in the moment of our justification and regeneration, we may seriously inquire, Did the Holy Spirit use these clearly and strongly significant terms for any purpose, or did he intend to deceive us? Can there be any other purity of heart greater than what Mr. Wesley calls this, "*the very IMAGE of God?*" Can any scholar in the world prove from the original of this Epistle, by a single sentence, that its inspired author ever meant any thing more than simply the regenerated state? How the expression, "*in the very IMAGE of God,*" applied to one who is regenerated, and no more, will agree with the language of the same author, in his sermon on Eph. ii, 8, we leave for some discerning mind to see. He says, "How naturally do those who experience such a change (regeneration) imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more any place therein! How easily do they draw that inference, 'I feel no sin, therefore I *have* none; it does not *stir*, therefore it does not *exist*; it has no *motion*, therefore it has no being!' But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed." Here he says *sin was only suspended, not destroyed*, and yet in the same Epistle, without there being any hint or inference that the Ephesians ever passed from a regenerated state to what is called entire sanctification, he speaks of the former as being *in the very IMAGE of God*. In fact, instead of the transition from the actual to the so-called state being found in the Epistle, the contrary is found, as already mentioned, in the very verse where he says the creation is in the *very*

image of God, since it is said to be “in JUSTIFICATION.” Let the objector show where the *transition* is.

If the passage of the Ephesians from the regenerated state to that of the entirely sanctified, can not be made to appear, then one of two things reason demands: either that the moral image of God is a *sinful* image, that is, having sin in it in part, or else that the doctrine of sin in a believer—not one who *did* believe, but one who *does* believe—is false.

Can any man who has ever taken upon himself the ordination vows, who has looked with care into the Bible, and has seen the truth clearly, do otherwise than “be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines *contrary* to God’s Word?”



ARGUMENT IV.

THAT REGENERATION IS AN ABSOLUTELY-SINLESS STATE OF THE SOUL IS WORTHY OF FURTHER CONSIDERATION AND CAPABLE OF FURTHER PROOF FROM SCRIPTURE. This fourth argument will be founded on St. Paul’s Epistle to the Romans, and will be presented under two general heads.

I. *That the apostle, throughout the whole Epistle to the Romans, is speaking of the justified relation, including the regenerated state, and not of entire sanctification in any passage whatever, as a separate, subsequent work to that of regeneration, and more thorough in its effects upon the heart.*

All that is necessary in support of this first division of this argument is to take each chapter of the Epistle under consideration, and offer a remark on it as briefly as the case will allow. Thus it will be easy to see whether the apostle is speaking of regeneration or of something

greater, as some hold that supposed something to be. In chap. i, 1, the apostle introduces himself—inasmuch as at the time of writing his Epistle he had never preached to the Church at Rome—saying that he was “called to be an apostle, separated unto the Gospel of God, which he had promised afore by his prophets in the Holy Scriptures.” Here he says, by way of introduction, that he is an apostle of the same Gospel which the prophets foretold. Now, there is no Gospel unless it contain a crucified Savior, and of him the prophets have abundantly spoken. *All* the Gospel is concentrated in him. He was preached unto Abraham, and the patriarch accepted the proffered grace. The sermon was short and clear. Paul tells us that it consisted in these words: “In thee shall all nations be blessed”—Gal. iii, 8—and in the same verse he says that in these words God preached before the *Gospel* to Abraham. The Gospel was justification by faith, including regeneration. There was no other blessing, as a greater work in the heart connected with it. This, then, is “the Gospel” which the apostle says he is “separated unto,” and which has been promised afore by the inspired prophets in the “Holy Scriptures.” Again, in verses 16 and 17 he says, “For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness [*justification*] of God revealed from faith to faith.” St. Paul calls it “the Gospel of Christ”—the very same Gospel that was preached to Abraham; for he also says it is “to every one that believeth; to the Jew first, and also to the Greek.” So it was according to his own statement—chap. iv, 23—when describing the Gospel which Abraham received, “Now, it was not written for his [Abraham’s] sake alone, [the Jews to whom it was “first” offered,] that it was imputed to him; but for us [“Greeks” or Gentiles] also, if we believe on him that raised up Jesus our Lord from the dead.”

But the quotation further says that the righteousness of God is revealed in or by the Gospel from faith to faith. By the words "righteousness of God"—δικαιοσύνη γὰρ θεοῦ, *justification of God*—we may understand justification by faith. This is certain from chap. iii, 21: "But now the righteousness of God [δικαιοσύνη θεοῦ, *justification of God*] without the law is manifested, being witnessed by the law and the prophets." Here is the same expression, and it is said to be witnessed by the law—one dispensation of faith; and by the prophets—another dispensation of the same faith. Hence "from faith to faith"—"by a gradual series of still clearer promises." (Wesley's Notes.) He also says it is "without law," which shows that by the phrase he means justification by faith; and to make it still plainer, in the next verse he says, δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ—*Even the JUSTIFICATION of God through faith of Jesus Christ*. It should also be observed that the apostle is speaking of the Gospel, and "therein," or *in it*, or, perhaps, more correctly, *by it*—ἐν αὐτῇ—is revealed this justification of God, whereby the sinner finds salvation; for without the Gospel we seek for pardon in vain. Hence he makes the quotation, "The just [that is, the man who has been justified and remains such] shall live by faith." From all these expressions we may safely conclude that the apostle in the first chapter of Romans speaks of justification by faith.

We pass to the second chapter. In this he first shows the Jew that, as to sin, he is inexcusable; for the Jew regarded the Gentile as an outcast from all the privileges and blessings of God, and claimed, because he was of the stock of Abraham as to the flesh, that, therefore, he should be saved and others rejected. In answer to this he says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." Here the apostle, in a sly way, by the expres-

sion, "O man," with great caution seems to approach the Jew with arguments in which he insinuates that the Jew is as guilty and as liable to God's severe judgments for his sins as the Gentile is. He shows that he has "hardness" of heart; that he is "impenitent;" that he treasures up "wrath against the day of wrath, and revelation of the righteous judgment of God;" that God will render to every man according to his deeds. Eternal life he represents as the reward of well-doing to those who seek for glory, honor, and immortality. But unto them that are contentious and do not obey the truth, but obey unrighteousness, there is to be given, as the wages of their sins, "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first and also of the Gentile." All this St. Paul argues on the ground that "there is no respect of persons with God."

Such are his arguments throughout the whole chapter that he makes out the Jew to be as guilty before God as the Gentile. He then closes this part of his argument by summing up the whole, and saying, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." From this chapter, then, we learn that the apostle was preparing the mind of the Jew to see the necessity of justification by faith, knowing that the proud in spirit can never receive this blessing; and the Lord, despising such, it was his object to humble the mind of the Jew so as to accept of salvation on God's terms, as found in the Abrahamic covenant, and not on the mere ground of being a Jew. Hence he says, "Behold thou art called a Jew, and retest in the law, and makest thy boast of God," and to correct his error, tells him that a Jew is one that has the *heart* circumcised; so that from a fair view of the design of the second chapter of Romans, we conclude that

the apostle was preparing the way for his great argument on justification by faith. And the first and second chapters are alike as to doctrine.

We propose to examine the third chapter to see whether the apostle teaches justification by faith or entire sanctification as a greater and more complete work in the soul. He continues his argument. On this chapter much might be said, if necessary. Referring no doubt to the second chapter, he says—verse 9—“We have before proved both Jews and Gentiles, that they are all under sin,” and quotes to the Jew his own Scripture, found in the book of Psalms, “There is none righteous, no, not one.” That is all. Both Jews and Gentiles are alike under the curse of Adam’s fall. He then describes their lost condition; namely, that their mouth is full of cursing, their feet are swift to shed blood, destruction is in their way, the fear of God is not before their eyes. He says that the law thus represents them, “That every mouth may be stopped, and all the world become guilty before God.” He then introduces his forcible argument against them as Jews, with his usual concluding term, *Therefore*: “By the deeds of the law there shall no flesh be justified in his sight;” and, after setting forth his argument at some length, he draws this conclusion in these words—verse 28—“Therefore we conclude that a man *is justified by faith* without the deeds of the law.” We see, then, that the apostle, in the third chapter, is professedly teaching justification by faith—the very same doctrine which he taught in the former chapters; and not a word seems to be said about entire sanctification as a separate, inward, subsequent blessing, as it has generally been held.

The fourth chapter of the Epistle is now to be considered. It is so plain that we need only read it to see that the author is teaching justification by faith, and not entire sanctification. He first inquires whether Abraham was justified by faith or by works. If by works, “he

hath whereof to glory, but not before God." In proof whereof he calls in the Old Testament Scriptures, which the Jew could not dispute, saying, "Abraham believed God, and it was counted unto him for righteousness"—*justification*. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Then he tells how David, in the beginning of the thirty-second Psalm, sung of the man who was in a justified relation and regenerated state, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord will not impute sin." He then inquires if this blessedness cometh on the Gentiles as well as on the Jews. In answer to this he first calls our mind to the fact that faith was counted to Abraham for righteousness, and then inquires whether this was done before Abraham's circumcision or after it. To which he answers, "Not in circumcision, but in uncircumcision." Now, any one who will take the pains to search, will find from the book of Genesis that Abraham was justified by faith about, or nearly, fourteen years before he was circumcised. For, when he was justified by faith, he had no son as yet born unto him, but when he was circumcised he had a son called Ishmael, and he was circumcised on the same day with his son; but Ishmael was thirteen years old at this time. Therefore, St. Paul says that he received the *sign circumcision*, a seal of the righteousness—that is, *justification*—of the faith which he had, being yet uncircumcised—how long uncircumcised after faith? about fourteen years—that he might be the father of all them that believe, though they be not circumcised, that righteousness—*justification*—might be imputed to them also. Then he shows that justification could not be by the law, as the Jew supposed, for on such a supposition the promise of God in the Abrahamic covenant

would be “made of none effect,” and faith, the *term* of that covenant, on man’s part, would be “void,” that there was no justification in the law, that it only worked “wrath.” Therefore, he says, “It is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, [the Jew,] but to that also which is of the faith of Abraham, who is the father of us all.” Such, then, are the clear and strong arguments in favor of justification and regeneration in this chapter, but not one word about entire sanctification, as a subsequent, distinct, and inward work in all this profound reasoning. How strange!

As to the fifth chapter, in reference to the arguments in the preceding one, the apostle says, “Therefore BEING JUSTIFIED *by faith*, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Here it is seen that St. Paul first speaks of justification, and then of its consequences—that it affords “peace” with God—that we have “access” or *approach* to God through Christ. Throughout the whole chapter he thus speaks directly or indirectly about justification, because he is treating of that subject on purpose, and apart from what some denominate entire sanctification. As to the sixth chapter, having said in the former that where sin abounded grace doth much more abound, he now represents the Jew as taking the ground, that if grace had so abounded unto a sinful world, we ought to live in sin still, in order that grace might abound yet more and more. Hence, St. Paul, as to this objection, and as to the doctrine of justification taught in the preceding chapters, says, “What shall we say then? Shall we continue in sin that grace may abound?” Then he refers them to their justification by faith, as marked by their baptism, and so he clearly connects the sixth chapter with the preceding, or, more properly speaking, the

division of the Scriptures into chapters has divided the apostle's discourse. In verse 6 he says, "Knowing this, that our old man is crucified with him." Now, "*to be crucified with Christ*," as already shown in a former argument, means to be justified and regenerated. So here is a second proof that he is still speaking of justification and regeneration. In verse 7 he uses the very word to *justify*: "For he that is dead is freed from sin." The word here translated, "*is freed*," is the same verb translated "*being justified*," v, 1. The original stands thus: *ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας*—*For the one having died has been JUSTIFIED from sin*. This is the verbal and exact translation of the words. The verb is translated by the word *justified*, and not by the word *is freed*, in our marginal notes. It should have been translated by the proper form of the English word *to justify*, and not by a form of the verb *to free*. It is rendered in perhaps all other places by our verb *to justify*;* nor are we able to see with what consistency the original meaning and common use of a word should be departed from, as properly rendered in so many other places, and another meaning assumed, when the context and scope remain the same, unless men would affect a beautifying gloss, or connect theological views with their translations. Our translation, then, being granted, as given above, shows that the apostle is still speaking of justification and regeneration. And he continues to speak of the duties and obligations growing out of this relation as signs of a man's faith, and says in verse 18: "Being then made free from sin, ye became servants to righteousness." Now it seems evident that the last clause of this verse—*ἐδουλώθητε τῇ δικαιοσύνῃ*—should be rendered, *ye became servants to*

* The verb *δικαίωω* occurs in the New Testament just *forty* times. In every instance it is rendered by our English verb *to justify*, except in the impending text, and in Rev. xxii, 11, where it is translated "*let be righteous*."

JUSTIFICATION. This being the best meaning of the word in the passage, it shows, agreeably to the context and scope, that St. Paul is still speaking of justification by faith, distinctly making mention of it, and not making the least allusion to any greater work. In the very same sense he uses the word in the nineteenth and twentieth verses, where it is translated in the English, in both instances, by the word *righteousness*, although the context and a consistency of translation demand that it should be rendered by the word *justification*. To the Greek scholar it may not make any difference, but I think it does to the English.

The seventh chapter of our Epistle is now to be considered. We will see what the doctrine is, of which the apostle is still speaking. He begins, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband, is bound by the law of her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Now, the fact that the apostle addresses the Jew by the tender expression "brethren," and the fact that he introduces his argument by a comparison of a married woman—a matter familiar to all—being free from the law of her husband as soon as he die, convince us that he is just preparing a strong illustration for the Jew in order to show him that his law is dead, and that he must receive justification by faith, and die unto the Jewish law. Then he says, verse 4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now the inquiry may be made, Is not this language the very same, in substance, as that in the twenty-second verse of the sixth chapter, where it says, "But now being made free from sin, and become servants to God, ye have

your fruit unto holiness, and the end everlasting life?" Notice the two similar points in each quotation. 1. *The being made free* is mentioned. 2. The *result* of this freedom, which in one passage is called *bringing forth fruit unto God*, in the other *fruit unto holiness*; yet in the sixth chapter he is speaking of justification by faith, and this seventh is just a continuation of the same subject, and not a transition to what some call entire sanctification. Observe, further, how nearly the above quotation from the seventh chapter agrees with that found in the tenth, which says, "For Christ is the end of the law for righteousness—*εἰς δικαιοσύνην*, for the purpose of justification—to every one that believeth." So the Jew is taught that salvation is not found by his observance of law, but in his reception of Christ; and since Christ is the end of the law for, or *in order to*, justification, and since it is said, "The law is our schoolmaster to bring us unto Christ that we might be justified by faith. But that after faith is come, we are no longer under a schoolmaster," it seems conclusive, if we make Scripture its own interpreter, that the apostle is still preaching justification to the Jew by the forcible illustration of the marriage relation being allowed where one of the parties in a former marriage has died. This seventh chapter, therefore, is a continuance of the argument on justification by faith. In no instance have we seen a statement of entire sanctification, or the use of the verb *to sanctify*. The eighth chapter we now notice briefly, in order to see what doctrine it contains. He says, "There is therefore now no condemnation to them which are in Christ Jesus." Now, *to be in Christ Jesus*, means to be a believer in him. We have a similar passage in 2 Cor. v, 17: "If any man be in Christ, he is a new creature." This passage, also, means a *believer* by the phrase "*in Christ*." Dr. Clarke defines it, "A genuine Christian, having Christ dwelling in his heart by faith." Mr. Wesley defines it, "A true believer in him."

We find, then, that the apostle speaks of a *genuine Christian and true believer*, but such a person is no other than one standing in the Abrahamic covenant, the *term or condition* of which is *faith*. “No condemnation” is there to such a one, for at the hand of God there is no imputation of sin to him; his faith is reckoned to him for justification. Such a person has also the Spirit, and he walks after the same, and as Christ is in him; the body is dead indeed, because of the death of Adam, the fall; it is still subject to the sentence, “Dust thou art;” but the spirit is life because of righteousness, (*justification*.) In verse 16 he says, “The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ.” Now, this is the very style of the same author writing to the Galatians, where he is speaking of justification by faith. First, he shows the sonship of the believer, then the heirship. “For ye are all the children of God by faith of Jesus Christ.” “And if ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” These are the privileges of justifying faith; namely, *sonship and heirship*, and in the book of Galatians he sets forth these two relations to God as the blessedness of the justified relation and of the regenerated state. But, in Romans viii, he speaks of the same two results of justification; hence he speaks in Romans of justification, which is apparent from the fact that in verse 10 he uses the very word itself: “The Spirit is life because of JUSTIFICATION.” In verse 33, when he would speak of the goodness and mercy of God, of his love and tenderness in the pardon of sin, he does not use such a term as sanctification, but he uses the verb found in v, 1, kindred with other words used from the beginning of the Epistle, and in keeping with the subject-matter throughout, saying, “It is God that justifieth—ὁ δικαιῶν, *the one justifying*.”

From this we see that St. Paul's constant theme is justification, and not sanctification.

The ninth chapter, it is well known, has been, in time gone by at least, a very difficult passage to explain. Some Calvinistic writers, from a misapprehension of the scope of the apostle's argument, have fallen into great error concerning the doctrines of election and reprobation, because they regarded this as teaching a *personal* election and reprobation, and not as national in its character. We notice,

1. The apostle expresses great sorrow for the Jews on account of their unbelief and rebellion. This is included in verses 1-3: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

2. He speaks of the great privileges of the Jews, verses 4, 5: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." They had such gracious privileges, and the apostle being one of them as to nation, that he wished himself an *anathema* from Christ, probably as taken from the visible Church and put to death as a victim for their sakes, if such would save them.

3. He next shows that the Jews are not all cast off, as if God's promise to them had failed wherein he said, "I will establish my covenant between me and thee, and to thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee." Gen. xvii, 7. This promise he refers to in verse 6: "Not as though the Word of God had taken

none effect, for they are not all Israel which are of Israel."

4. He assigns two other reasons to show why the Jews are cast off; the first is, that the natural descendants of Abraham are not the true children of God, verse 7: "Neither because they are the seed of Abraham, are they all children." The second is, that the true children are called in Isaac, and limited to him, because of him Christ should come, otherwise an Ishmaelite, because he was a descendant of Abraham, had as good a right to be called a child of God as any Jew had. In verse 8, therefore, he explains the ground he takes in verse 7: "That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

5. He introduces his Scripture proof of the ground which he takes, as stated above in our fourth point, verse 9: "For this is the word of promise, At this time will I come, and Sarah shall have a son." Here the apostle refers the Jew to the promise, merely giving a part of the quotation for the whole, which was the Jewish mode of quoting the Scriptures. God said to Abraham: "Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Gen. xviii, 14. Now St. Paul well knew that the Jew understood, of this son, who was Isaac, that God had promised to Abraham, "In Isaac shall thy seed be called."

6. The apostle gives a further illustration of the doctrine that the children of the promise are counted for the seed," to show that the Jew has no right to object to God's "promise" or *plan* of salvation: "And not only" is "this" plan of saving men by faith, as taught in the Abrahamic covenant, so, according as it pleased God to establish it on this plan, in preference to all other plans, but we have a similar instance of God doing as he pleases

with nations, in the case of the birth of two nations in Jacob and Esau. Therefore we have no right to object to any of God's plans of procedure; for if he casts off the Jews for their unbelief, it is according to his plan or purpose, for "when Rebecca also had conceived by one, even by our father Isaac, (for the children [or nations] being not yet born, neither having done any good or evil, that the purpose [or plan] of God, according to election [or mere choice] might stand, not of works, [for it was before either Jacob, or Esau, or their posterity had a being,] but of him that calleth;) it was said unto her, The elder [nation] shall serve the younger [nation.] As it is written, Jacob have I loved, but Esau have I hated." "I have loved Jacob with a peculiar love, that is, the Israelites, the posterity of Jacob; and I have comparatively hated Esau, that is, the Edomites, the posterity of Esau. But observe, 1. This does not relate to the person of Jacob or Esau. 2. Nor does it relate to the eternal state either of them or their posterity." (Wesley's Note.)

7. St. Paul anticipates an objection now from the Jew, and says—verse 14—"What shall we say then, [to all this?] Is there unrighteousness with God? God forbid." Then he sustains his proposition from Scripture, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "The words of God to Moses—Exod. xxxiii, 19—show that God has a right to dispense his blessings as he pleases; for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they had deserved to have been cut off for their idolatry, he said, *I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*" As if he had said, I will make such a display of my perfections as shall convince

you that my nature is kind and beneficent ; but know that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good-will ; nor can *any people*, much less a *rebellious* people, challenge them as their due in justice or equity. And therefore I now spare the Jews ; not because either you who intercede for them, or they themselves, have any *claim* upon my favor, but on my own free and sovereign grace I choose to show them mercy and compassion. I will give my salvation in my own way and on my own terms. He that believeth on my Son Jesus shall be saved, and he that believeth not shall be damned. This is God's ultimate design ; this purpose he will never change, and this he has fully declared in the *everlasting* Gospel. This is the grand DECREE of reprobation and election." (Dr. Adam Clarke, *in loco*.)

8. The apostle now draws his conclusion : "So then, it [the blessing] is not of him that willeth, [as Abraham *willed* that it be given to Ishmael,] nor of him that runneth, [as Esau ran for the venison,] but of God that sheweth mercy." The meaning of this verse is, that God's mode of conferring the blessing of his Divine favor is not according to the *will* of man, but according to the *grace* of God—such grace as is manifested in the plan of salvation, through *justification by faith*, offered to wicked men.

9. St. Paul sustains this conclusion by another quotation : "For he saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Verse 17. "God has an indisputable right to reject those who will not accept the blessings on his own terms. And this he exercised in the case of Pharaoh, to whom, after many instances of stubbornness and rebellion, he said, as it is recorded in Scripture, *For this very thing have I raised thee up.*" (Wesley's Note, *in loco*.)

According to this, the apostle draws his conclusion, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." "*So then.* That is, accordingly he does show mercy on his own terms; namely, on them that believe. *And whom he willet.* Namely, them that believe not. *He hardeneth.* Leaves to the hardness of their hearts." (Wesley's Note.)

10. Now, the apostle introduces an objection in the person of a Jew: "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" Verse 19. "If God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and infidelity, why does he find fault with us, or punish us for that which is according to his good pleasure?" (Dr. Adam Clarke, *in loco.*) Then he administers a reproof to such an objector: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" "To appoint one vessel—namely, the believer—to *honor*, and another—the unbeliever—to *dishonor*." (Wesley's Note.) Reader, observe that, according to our argument and according to Mr. Wesley, the arguments of the apostle border most elaborately on the doctrine of JUSTIFICATION BY FAITH, and this is Dr. Clarke's view, as seen from his language above quoted. "What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." "Is this any injustice?" (Wesley's Note.)

11. Has not God promised to call the Gentiles? Surely he has; for here is the proof: "As he saith also in Osee,

[that is, the prophet Hosea,] I will call them my people, which are not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called, the children of the living God." Verses 25, 26. On the other hand, did not God say that only a part of Israel should be saved, that in righteousness he would cut the work short for their unbelief? He did it; for, "Esaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." Verses 27-29. Here the apostle ends his powerful argument against the Jew, and is now ready for his conclusion. Now, according to the context and the scope, and according to the excellent commentators, to whom I have referred, the apostle's argument goes to show that he has been convincing the Jew, that the great mass of the Jewish people, as a nation, have been rejected on account of their unbelief, and that the Gentiles who believe are the elect, together with the believing Jews. The words of verse 8 ought to settle this question, if we had no other proof in the chapter, especially when we compare them with the former part of this Epistle; namely, "The children of the promise are counted for the seed." But the apostle's conclusion, which is his final one on this argument, completely fixes his meaning: "What shall we say then? That the Gentiles which followed not after righteousness [*δι' ἀνομίας, justification*] have attained to righteousness, [*δι' ἀνομίας, justification,*] even the righteousness [*δι' ἀνομίας, JUSTIFICATION*] which is of FAITH; but Israel which followed after the law of righteousness [*δι' ἀνομίας, justification*] hath not attained

unto the law of righteousness [*δικαιοσύνης, justification.*] Wherefore? Because they sought it not by FAITH, [man's part of the condition in the Abrahamic covenant,] but as it were by the works of the law. For they stumbled at that stumbling-stone [a crucified Savior.] As it is written, [in Isaiah,] Behold I lay in Sion a stumbling-stone, and rock of offense; and whosoever BELIEVETH on HIM shall not be ashamed." If this, as taught in the ninth chapter of Romans, is not JUSTIFICATION BY FAITH, the very same as taught in every one of the preceding eight chapters, have we any assurance that it is taught any where in the Bible? For he names the very doctrine itself which I have placed in the original above. Its *name*, its *condition*, being by faith, the *manner* in which he describes the Jews as rejecting it, the *calling* of the Gentiles, according to prophecy, to be partakers of this blessing, the *scope*, the *context*, the implied *parties* and *parts* in the Abrahamic covenant, and the *opinion* of our commentators, themselves entire sanctificationists, agree that St. Paul teaches nothing else, as a direct theme or doctrine, but JUSTIFICATION BY FAITH and its internal spiritual blessing, REGENERATION, in this entire chapter. The careful reader and sound reasoner, we think, will not think us tedious on this chapter, if he duly consider the bearings of the argument in all directions.

We will now notice the tenth chapter, in order to see if it teaches regeneration or entire sanctification. He says, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, [*τῇ τοῦ θεοῦ δικαιοσύνην, the justification of God,*] and going about to establish their own righteousness, [*justification,*] have not submitted themselves unto the righteousness [*τῇ δικαιοσύνῃ, justification*] of God. For Christ is the end of the law for righteousness [*δικαιοσύνην,*

justification] to every one that believeth [that fills his part in the Abrahamic covenant.] For Moses describeth the righteousness [*δικαιοσύνη*, *justification*] which is of the law, That the man which doeth those things shall live in them. But the righteousness [*δικαιοσύνη*, *justification*] which is of FAITH [the condition on man's part in the covenant of grace] speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ [God's part in the covenant] down from above;) or, Who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man BELIEVETH [complieth with the term of the covenant] unto righteousness, [*δικαιοσύνη*, *justification*, which God as his part in the covenant promised to 'impute,'] and with the mouth confession is made unto salvation. For the Scriptures saith, Whosoever believeth on him shall not be ashamed. [You Jews will find justification by faith taught in your own Scriptures.] For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved." So the apostle goes on. His words, without any comment, as found in this quotation, show beyond doubt that he still teaches justification by faith, giving it, indeed, that *name*, the same as he teaches in all the former part of this Epistle. If any one can desire more proof in favor of our argument, he can read Dr. Adam Clarke and Mr. Wesley on the passage. We see no sign of entire sanctification, as additional to justification and regeneration, taught in this chapter, but the apostle is still aiming at his *one* grand theme—JUSTIFICATION BY FAITH. We will

briefly consider chapter eleven. The *scope* of the passage must be considered. The apostle now asks the question, in view of the argument presented in the preceding chapter, "I say then, Hath God cast away his people? God forbid. For I also [as well as the rest of you Jews] am an Israelite, of the seed of Abraham, of the tribe of Benjamin, [and I believed in the Lord Jesus Christ myself, and I have by no means been cast off, for God for Christ's sake hath saved me because I believed, was justified and regenerated by faith, and not by works.] God hath not cast away his people which he foreknew; [for if he hath I am sure he would have cast away me, for I, although saved, deserve to be called the chief of sinners; I breathed out threatening and slaughter against the Church.] Wot ye not what the Scripture saith [under similar circumstances] of Elias [when Jezebel was persecuting him, how he fled and hid himself in a cave, and how the Lord came to him and said unto him, 'What doest thou here, Elijah?']* 'And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.' And have ye not read in your own Scriptures, how the Lord answered him and said, 'Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.†'] Even so, then, at this present time also, there is a remnant according to the election of grace." Just so; God then did not cast away Elijah, his servant, who had faith in him, nor the seven thousand who still acknowledged him as the true God; nor will he cast away any of the children of Abraham, according to the flesh, if they will come unto Christ and believe. "And if by grace, then is it no more of works; otherwise grace is

* 1 Kings xix, 9.

† 1 Kings xix, 18.

no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Dr. Adam Clarke makes the following judicious comment on the words *according to the election of grace*, above quoted, which is well worthy of a place in this connection. He says, "And these are saved just as God has saved all believers from the beginning; they are chosen by his *grace*, not on account of any *worth* or *excellence* in themselves, but through his goodness are they chosen to have a place in his Church, and continue to be his people, entitled to all the privileges of the new covenant. The *election of grace* simply signifies God's gracious design in sending the Christian system into the world, and saving under it all those who believe in Christ Jesus, and none else. Thus the believers in Christ are *chosen* to inherit the blessings of the Gospel, while those who seek justification by the works of the law are rejected." On this same expression, namely, *according to the election of grace*, Mr. Wesley says, "According to that gracious purpose of God, he that believeth shall be saved." How certain it is, then, that St. Paul is still teaching justification and regeneration, with this understanding, that he is in this part of his Epistle more particularly offering it to the Jew. Our commentators so understood him. In like manner he reasons all through the chapter with the Jew, in order to instruct him in Christ, that he may be justified by faith. In verse 32 he says, "For God hath concluded them all [both Jews and Gentiles] in unbelief, that he might have mercy upon all." How very similar is this to Galatians iii, 22: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This is the very same doctrine. It evidently refers to the Abrahamic covenant, called *the promise on account of faith of Jesus Christ*, because God, in that covenant, made a promise, on his part of the compact, to give Jesus Christ as the Savior to all who would

fill their part of the same compact, which part was *to believe*. This is the only salvation which God hath given us. This, St. Paul, as God's servant, has faithfully declared in the eleven chapters now examined. In no case does this one teach the so-called doctrine of entire sanctification.

We pass to chapter twelve. It is sufficient to say on this one that the apostle says nothing directly about justification by faith, nor does he say any thing about what is called entire sanctification. The whole chapter is hortatory in its character, directing us to the practice of almost every good, Christian act, such as, "Let love be without dissimulation;" "Abhor that which is evil;" "Recompense to no man evil for evil;" "If thine enemy hunger, feed him;" "If he thirst, give him drink." Now, St. James teaches the very same kind of doctrine; for he says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit? Even so faith, [justifying faith, taken in the sense of compliance with the Abrahamic covenant, for he mentions in verse twenty-three that Abraham's offering up of Isaac FULFILLED that Scripture which saith, 'Abraham believed God, and it was counted unto him for righteousness;'] but this offering up of Isaac and this command to feed the hungry are given by James, in the same context and scope, as the fruit of justification and regeneration, as the reference to Abraham shows,] if it hath not works, is dead, being alone." From this it is apparent that St. James teaches good works as the fruit of justification, and as necessary to the life of faith, as the spirit is necessary to the life of the body. Our Church has always taught and believed St. James in this sense.* If, therefore, St. James makes an argument for the *life*

*See Articles of Religion, Article IX, of the Justification of Man, Methodist Discipline.

and *preservation* of the justified relation and regenerated state, which are by faith, through his plea for good works as the sign of such faith, he justly deserves the honor of teaching justification by faith as much as St. Paul taught it. But Paul, in the chapter under consideration, inculcates the same good works that James did, as the *fruit* of faith; and since Paul has taught justification in the whole of the eleven chapters already discussed, it is apparent that in this one he exhorts them to exhibit the *sign* as James did; therefore, he is still virtually teaching justification by faith, and making no reference to any greater work in the heart than St. James referred to when he taught works as the fruit of Abraham's *justification*, and not of his entire sanctification as something additional.

As to the thirteenth chapter, it is said—verse 10—“Love is the fulfilling of the law.” As St. James taught justification by works, as the fruit of justification by faith, so does St. Paul, in this chapter, as above quoted, teach the same doctrine; namely, that the keeping of the moral law is justification by works, not in the sense of pardon, but as the *fruit* of the pardoned relation. What I have said on the last chapter is all applicable on this one. No more need be added; for if what is there said is conclusive, the same reasoning is on this chapter.

We are now at the fourteenth. Here the apostle gives some advice about eating certain kinds of food, because, “one believeth that he may eat all things; another, who is weak, eateth herbs.” As some offense was about to arise in the Church from such a state of things, the apostle gives his instruction, to the edification of all concerned, to show them that these things were only side issues and of minor importance: “For the kingdom of God is not meat and drink, but righteousness, [*δικαιοσύνη*, *justification*,] and peace, and joy in the Holy Ghost.” Now, it seems as if St. Paul here preached the same

doctrine, in describing the kingdom of God in the heart of the believer, that he did in the forepart of the fifth chapter of this Epistle. For there he says, "Being justified by faith, we have peace"—"we rejoice in hope"—"the Holy Ghost is given unto us." Observe here, also, these three points of resemblance: 1. The kingdom of God he says is *justification*; 2. *Peace*; 3. *Joy*; 4. It is *in the Holy Ghost*. Does he not here teach the same doctrine, exactly, that he taught in the fifth chapter? Has it not the same marks? It is *justification* in both instances, and it has three results *in common*, distinctly mentioned; namely, peace, joy, and the Holy Ghost. Since, therefore, all agree that in the fifth chapter he is teaching justification, he does it also in the present one. And the doctrine of entire sanctification, as such, is not found.

As to the fifteenth chapter he says—verse 12—"And again Esaias saith, There shall be a root of Jesse, and he that shall arise to rule over the Gentiles, in him shall the Gentiles trust." The apostle having shown in the preceding part of his Epistle, that Christ was the Savior of the Jews who would believe, now begins to show, more fully than before, that he is also the Savior of the believing Gentiles. In proof whereof he quotes three passages, one from the Psalms, one from Deuteronomy, and one from Isaiah. This last I have quoted above. The root of Jesse is the Messiah, and in him shall the Gentiles trust. *Trust* is the chief element in saving faith. Every Gentile who receives the blessing of justification *trusts* in him. We receive him in the Abrahamic covenant, our part of which, in order to salvation, is *trust*. And all the while in the covenant of grace, ours is simply a justified relation and regenerated state, as was the case with Abraham. But in verse 13 all the elements pertaining to justification are mentioned, as we found them in the last chapter; namely, faith—man's part to exercise in the

covenant—peace, joy, hope, and the Holy Ghost. Here are his own words, “Now the God of hope fill you with all JOY and PEACE in BELIEVING, that ye may abound in HOPE, through the power of the HOLY GHOST.” From all these points of agreement it seems strange if St. Paul is not still speaking of justification by faith, and of its results, apart from the idea of any other or additional blessing.”

We now take up the last chapter of Romans in order to see if, forsooth, St. Paul may teach what is called entire sanctification before he closes his Epistle. In verse 3 he says, “Great Priscilla and Aquila, my helpers IN Christ Jesus.” We have already shown, in accordance with Mr. Wesley and Dr. Adam Clarke, that the phrase “*in Christ*” means *to be a believer* in him, and, if a *believer*, then in the Abrahamic covenant, and if in covenant relation, then simply justified and regenerated, as Abraham was.

In the twenty-sixth verse he speaks of the mystery “made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” Two observations on this passage are sufficient: 1. It is necessary for us to know what is meant by the “mystery.” This the apostle defines most explicitly, in Ephesians iii, 6, to be, “That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.” We see, then, that the “mystery” is the bringing in of the Gentiles to be fellow-heirs with the Jews. 2. The second observation is, to notice how this is done. The text in hand says that it is “to all nations for the obedience of faith.” We conclude, therefore, since this mystery is the call of the Gentiles, from the fact that it is to “all nations,” and as it is “for the obedience of faith,” that it is what the Scripture foresaw, “that God would JUSTIFY the heathen through faith, preached before the Gospel unto Abraham, saying,

In thee shall all nations be blessed." This brings us to see that St. Paul spoke of justification by faith throughout the whole Epistle, and of nothing else, only as mere side issues, as his argument led him. This Epistle manifests great skill and strength of argument; and since its inspired author has distinctly mentioned in every chapter some characteristic of justification by faith, as taught in the Abrahamic covenant, such as "faith," "believeth," "the promise," "justification," "Jesus Christ," "Abraham," "Abraham's seed," etc., he must have a peculiarly sharp theological vision who can see the doctrine of entire sanctification, as a subsequent work in the soul to that of regeneration, any where taught in the whole Epistle, unless he assume that the two are the same *always*, and obtained *at the same time*, which assumption has not been made on the part of any of our writers. It is further to be observed that what is here said on Romans may be said of every Epistle that ever St. Paul wrote. It may be also said that there never was a *Gospel* sermon preached since the first promise of the Savior but what pertained to *justification by faith* in some way or another; for if the sermon was on *faith*, that is the *term* on man's part in the covenant; if in any way about Christ, it was about God's part in that covenant; and this part includes all that a preacher can say about eternal life. If the discourse should be concerning any act of Christian duty, covered by the keeping of the moral law, then it was the *fruit* of the justified relation that the sermon set forth, and so on, in every respect, the Gospel, all told, is found in the Abrahamic covenant, and *justification by faith*, as used by St. Paul, includes it all, as to the present life. In the beginning of this fourth argument we proposed to present it under two general heads. Having treated of the first, the point to be discussed is,

II. *That regeneration, as taught in the Epistle to the Romans, is an absolutely SINLESS state of the soul.*

We can not easily fail to prove this proposition, if the former one in this argument has been successfully discussed. Since that, however, is now submitted to the unprejudiced reader, we propose to notice,

1. St. Paul's *confidence* in regeneration: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." Rom. i, 16. (a) It has been shown that the Epistle to the Romans throughout speaks of regeneration only, as an inward work of the soul. (b) This is, practically, the "Gospel of Christ," above spoken of. (c) This "Gospel of Christ" is the "power of God unto salvation." (d) Therefore, logically, regeneration in the soul is the power of God unto the salvation of that soul. (e) There can be no doubt about the salvation being *eternal*, for if it were not, then the "power of God" would be limited, confining the salvation to a mere *degree* in its effects, or merely to *time* as to its duration. Eternal salvation is clearly understood by all our commentators on this passage; less than this perhaps none would think of. "As St. Paul comprises the sum of the Gospel in this Epistle, so he does the sum of the Epistle in this and the following verse." (Wesley's Note.) "The Gospel had power to effect," says Mr. Watson, "the consequent restoration of man to the Divine favor and image and to IMMORTALITY and CHANGELESS BLESSEDNESS." (Exposition.) Now, if eternal salvation is meant here, which none can deny, if God saves men with such a salvation, and if regeneration be *not* an absolutely-sinless state of the soul, then it follows that that blessing is either such a sinless state or that God saves, with an *eternal* salvation, the soul which is partly sinful. What shall we say to this? Which of the two shall we most reasonably believe?

2. The regenerated state, included in the justified relation, *fully excuses such a regenerated soul from further preparation to meet God*, and if so excused from further inward preparation, an absolutely-sinless state is implied,

otherwise God saves men eternally, although not in a completely-sinless condition. "What then? are we [Jews] better than they, [the Gentiles?] No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." iii, 9, 10.

In this passage St. Paul holds that the Jew is just as sinful as the Gentile, and this he proves to show the Jew his need of justification and regeneration through faith in Christ—a necessity founded on the fact, that, under the curse of Adam, "there is none righteous." Now, the thing implied in this passage is this: Paul means, in arguing with the Jew, to convey to him the idea that if God could find any one, on the whole face of the earth, who was JUST, that is, a justified and regenerated man, then he would excuse such a one from justification, and would save him eternally in heaven without requiring him to seek such a blessing. He virtually says to them, "I find you Jews just as guilty and as much under the curse as the Gentiles, and therefore there is no excuse for you but to be justified and regenerated, [you are equally guilty with the despised Gentiles,] 'That every mouth may be stopped, and all the world may become guilty before God.'" We conclude, then, that this language teaches that had God found any just men on the earth, who had not been affected by the Fall, such he would have excused from being justified. Hence, he urges on them *justification*, as a *substitute* for a supposed natural goodness which they thought was acceptable with God; such justification implies a FULL EXCUSE from God from any further preparation for heaven. Christ himself taught that the "ninety-and-nine just persons" "needed no repentance." Now, since a final and eternal salvation is *implied* in the sufficiency of justification and regeneration, we are bound to consider the latter a *sinless* state, or sin can enter heaven.

3. The blood of Christ, as our propitiatory sacrifice,

cleanses from "ALL sin." "Whom God hath set forth to be a propitiation, through faith in his blood." iii, 25. (a) "His blood," found in the Epistle above quoted, St. John says, "cleanseth us from all sin." 1 John i, 7. And this is a proof passage used by those who hold to the theory of entire sanctification. (b) This all-cleansing benefit of Christ's blood is obtained "through faith." (c) The whole Epistle shows that this faith is no more than *justifying* faith. For immediately after the expression, "through faith in his blood," he says, "to declare his righteousness [*δικαιοσύνης, justification*] for the remission of sins that are past, through the forbearance of God." Then he repeats it, as if to give it emphasis, "To declare, I say, at this time his righteousness, [*δικαιοσύνης, justification,*] that he might be just, and the justifier of him which believeth in Jesus." Now, if this is not merely *justifying* faith, then, truly, St. Paul is not teaching *justification* at all, but something else. Reader, what shall we call it? (d) Our better judgment says that it is no other than simply justifying, since this faith is the condition in the scheme of mercy whereby man is to receive the Divine favor. The context shows that St. Paul is not only teaching justification by faith, but that he teaches it *in the covenant*, and thereby constantly uses faith as the *condition* of that covenant. (e) If it is only *justifying* faith, if regeneration is the "concomitant" of justification, then this state is a *sinless* one—absolutely so, since the faith spoken of is "in his blood," here represented as *applied* in the very act of one's justification; which blood, it has been shown, "cleanseth us from ALL sin." (f) In the face of all this, Dr. Peck, apparently in order to disentangle himself from inextricable difficulties, actually *invented* another faith, greater and more efficient than that taught by St. Paul. He says, "This GREAT DIFFERENCE between the faith which justifies and that which sanctifies wholly, is, that the former contemplates simple pardon, or the cancel-

ing of guilt, while the latter respects the destruction of inward sin, and the entire restoration of the divine image." (Christian Perfection, p. 254.) Paul says, "One faith," Dr. P. says *two*, as to degree; and the covenant, as to its *nature*, says *one* faith. And all the definitions of regeneration, as given by Mr. Watson, the other authors, the adopted Catechism of our Church, and the Bible, also, declare that in the moment of our regeneration the soul is in the IMAGE of God; but according to Dr. Peck, this *extra*, this *intensified* faith alone respects the "restoration of the divine image."

4. Justification and regeneration *save the soul eternally*, according to a plain promise in this Epistle. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, WE SHALL BE SAVED FROM WRATH THROUGH HIM." v, 8, 9. (a) The idea taught in this quotation is, that if God, *unconditionally* and of *free grace*, on his own part manifested his love toward us while we were yet aliens, by giving his Son to die for us, by how much more, therefore, will he manifest his love toward us in our *eternal salvation from wrath*, since the blood of Christ has become the procuring cause of our salvation through the obedience of faith. (b) The phrase, "being now justified by his blood," must be taken in the sense of an atonement having been made for us, by which, through faith therein, we have justification. (c) This justification, thus procured for us by means of the meritorious blood of Christ, covers the whole case—includes all the work in the soul as a fitness for heaven; for the passage does not imply that Christ is the meritorious cause of entire sanctification, as some use this phrase, but simply of our justification, and the blessing connected therewith. (d) Our commentators plainly understood St. Paul here to mean by the phrase, "saved from wrath," an eternal salvation in heaven, from the wrath of an endless

perdition. Mr. Wesley says, "From all the *effects* of the wrath of God." Mr. Benson says, "From *future* punishment, from the vengeance of *eternal* fire." (e) Conclusion: Justification and regeneration will save a soul from *eternal* fire. But if saved from eternal fire, that soul must dwell in the eternal, final heaven of God's people; but if it dwell in heaven eternally, it must be absolutely sinless, since none but such can enter there; and, therefore, the justified and regenerated soul is *absolutely* SINLESS.

5. The Epistle teaches that the justification of God was spoken of by the prophets, and it behooves us to observe in what *manner* they spoke of it. "Now the righteousness [*δικαιοσύνη*, *justification*] of God without the law is manifested, being witnessed by the law and the PROPHETS; even the righteousness [*δικαιοσύνη*, *justification*] of God which is by faith of Jesus Christ unto all, and upon all them that believe." iii, 21, 22. (a) From this passage we see that what St. Paul means in verse 21 by the *justification of God*, he defines in verse 22 to be the *justification by faith*, which comes "upon all them that believe." (b) But he says that the "prophets" "witnessed" this justification; that is, they *predicted* it, as the great dispensation of the coming Messiah; this is certain, since he says that it was witnessed "by the law," as well as by the prophets; it is also certain, because he says that by the law and the prophets it "is manifested"—*πεφανερωται*, *has been manifested*—as a past act having a present *consequence*, which consequence is the existence of the prophetic books of Scripture. Dr. Clarke says it is by the "*preachings and predictions*" of the prophets that this justification was manifested. (c) The testimony which Ezekiel bears on this point is clear: "Then will I sprinkle clean water upon you, and ye shall be CLEAN; from ALL your FILTHINESS, and from ALL your idols, will I cleanse you. A NEW heart also will I give you, and a NEW spirit will I put within you;

and I will TAKE AWAY the STONY HEART out of your flesh, and I will give you a HEART OF FLESH. And I will put my Spirit WITHIN you. . . . I will save you from ALL your UNCLEANNESSSES." Ezek. xxxvi, 25-29. "And he shall redeem Israel from ALL his INIQUITIES." Psalm cxxx, 8. (d) These two passages are prophetic of Christ's kingdom, and they are both quoted by our standard authors on Christian perfection. Mr. Wesley quotes them on the 52d page of the "Plain Account of Christian Perfection," and Dr. Peck on the 217th page of his work—abridged edition; they both use these passages, as *proofs*, in some way, of their view of entire sanctification. (e) The conclusion stands thus: St. Paul speaks of justification and regeneration in the above-quoted passage, in which he says that the prophets spoke of or left written predictions concerning it. But these prophets, when expressly speaking of Christ's kingdom, describe the state of the soul of God's people as ABSOLUTELY SINLESS by passages that entire sanctificationists themselves take as proofs of their view of the subject; but they hold that one "wholly sanctified" is then actually sinless in soul. Therefore, since the Psalmist, Ezekiel, and Paul were all speaking of regeneration, it follows that it is an ENTIRELY-SINLESS state, entire sanctificationists themselves being judges.

6. The Epistle to the Romans further teaches that regeneration affords a clean heart, as in the case of David. For it says, "Faith is counted for JUSTIFICATION. Even as David also describeth the blessedness of the man unto whom God imputeth JUSTIFICATION without works." iv, 6. (a) St. Paul is here reasoning with the Jew about justification and regeneration. (b) He teaches that David taught the same thing; for the "blessedness" mentioned by David, he calls, in verse 9, "this blessedness," and then proceeds to show that it will come on the Gentiles as well as on the Jews, because Abraham received the same thing about fourteen years before he was circumcised,

thereby showing that the act of circumcision, subsequent to the pardon of sin, had nothing to do with procuring that pardon, but that it was all through faith, and therefore equally possible for the Gentile. According to Rev. Richard Watson, also, (Institutes, Vol. ii, p. 213, chap. xxiii,) David and Paul were teaching the same doctrine, which all agree was justification and regeneration. (c) But from the order of the Psalms, this being found in the thirty-second Psalm, where David speaks of justification, it is presumable that this occurred before he committed adultery with Bathsheba, which he repented of, as found in the fifty-first Psalm. (d) But in this Psalm he prays God to “*restore* [which means to *give back* what one had before] unto me the joy of thy salvation;” now, synonymous with his restoration he prays for a “CLEAN heart,” and for the blotting out of “ALL mine iniquities.” And since he prayed to be thus restored, this was the spiritual condition of his soul as mentioned in the thirty-second Psalm before he sinned; but this was no more than justification and regeneration, according to St. Paul; therefore, regeneration means a CLEAN HEART, and the blotting out of ALL INIQUITY; consequently, an ABSOLUTELY-SINLESS state of the soul.

7. Our Epistle represents water-baptism as the *sign* of a PERFECTLY-SINLESS condition of the soul, and that is REGENERATION. “How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?” vi, 3. (a) The apostle shows the Romans that they can not continue in sin, or have any fellowship with it, because they had taken upon themselves the Christian, baptismal vow. (b) This vow regards water-baptism as the sign of ALL that the Holy Ghost ever does for the soul while on earth, by way of purifying it. Our seventeenth Article of Religion, found in our Discipline, says, “Baptism . . . is also a sign of *regeneration*, or of the

new birth." Mr. Watson says, "As a *sign*, baptism is more than circumcision, because the covenant, under its new dispensation, was not only to offer pardon upon believing, deliverance from the bondage of fleshly appetites, and a peculiar spiritual relation to God, all which we find under the Old Testament, but also to bestow *the Holy Spirit*, in his FULLNESS, upon all believers; and of this effusion of 'the power from on high,' baptism was made the visible sign."* Now, I think that any orthodox Christian and theologian can fully indorse the Article of our Religion, quoted above, and also the quotation from Mr. Watson, so far as relates to the point in question. (c) There are three corresponding points to be observed: (1.) In our Article of Religion, baptism is said to be a sign of *regeneration*, and not a sign of any greater work in the soul. (2.) Mr. Watson says it is the "visible sign" of the FULLNESS of the Holy Spirit upon all believers. (3.) St. Paul refers to it as the sign of regeneration, and so our Article of Religion and Mr. Watson just agree with the apostle. (d) But when St. Paul taught, as an immediate context to this passage, that the justified man is *dead* to sin; when he told the Church that their baptism by water had respect to an absolutely-sinless state; when our Article of Religion says that it is a sign of regeneration or the new birth; when Mr. Watson says that it is the sign of the FULLNESS of the Holy Spirit on believers, dear reader, what, in the name of common-sense, do men mean when they write and talk about what they call "entire sanctification," as an additional, greater, and subsequent work to that of regeneration, when this last is the thing signified by the sign baptism, and that thing so signified, one of the greatest theologians that the world ever had declares to be the FULLNESS of the Holy Spirit to the believer? Granting such a thing as entire sanctification, in the sense in which they hold it, can it mean

* Institutes, Vol. ii, Part Fourth, chap. iii, p. 626.

more, as a work in the heart, than the FULLNESS of the Spirit? Is there more than *totality* in any thing? Is the Holy Spirit *more* than himself? Therefore, it is conclusive that regeneration is an ABSOLUTELY-SINLESS state of the soul, if it be granted that the FULLNESS of the Holy Spirit *can* produce such a state.

8. The book of Romans further teaches that regeneration is a sinless state, in an entire degree, because our *old man is crucified*. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." vi, 6. (a) We may observe here, that, as it has been shown in the former division of this argument, the apostle in this passage is speaking of justification and regeneration, as is seen by, (1.) The *scope* of the Epistle; (2.) By the context; (3.) By the use of a form of the very word *to justify, itself*, as found in the next verse, which verbally rendered is: "For he that is dead is *justified* from sin." (b) The word *crucify* means a whole and complete death of that which is said to be crucified, and not a merely partial death. (c) Our standard authors understood this passage in Romans to mean a complete destruction of sin, in the sense in which they understood what they call entire sanctification. For, in answer to the Calvinistic doctrine of man not being sanctified wholly till death, or about that time, Rev. Richard Watson, in his third objection to such an opinion, says, "The doctrine before us is disproved by those passages of Scripture which connect our entire sanctification with subsequent habits and acts to be exhibited in the conduct of believers *before death*. So in the quotation from Rom. vi, just given, 'knowing this, that the body of sin might be destroyed, that *henceforth* we should not serve sin.'"* The reader will take notice that Mr. Watson calls this one of the passages of Scripture "which connect our *entire sanctification* with subse-

* Institutes, Vol. ii, chap. xxix, p. 452.

quent habits and acts.” Consequently, in his estimation, the crucifying of the old man is a complete destruction of sin—an entirely-sinless state of the soul. Dr. Peck says, entire sanctification “is most generally presented by the apostle as embracing two points: (1.) The death or destruction of sin; and, (2.) The spiritual resurrection or the life of grace. This is clearly set forth by St. Paul thus”—here he quotes Rom. vi, 1–11, the very passage under examination, as his proof, and further says—“In this passage two great principles presented fully to the view are, *the death of the body of sin*, and the restoration of the soul to a *new and spiritual life*.”* Dr. Adam Clarke, on the phrase, *our old man is crucified with him*, says: “We find that *παλαιος ανθρωπος*—*the old man*—used here and in Eph. iv, 22, and Col. iii, 9, is the same as *the flesh with its affections and lusts*, Gal. v, 24, and *the body of the sins of the flesh*, Col. ii, 11; and the very same which . . . we mean by *indwelling sin*, or the *infection of our nature* in consequence of the *fall*. From all which we may learn that the design of God is to counterwork and destroy the very SPIRIT and SOUL of sin that we shall *no longer serve it*—*δουλευειν*, no longer be its *slaves*. Nor shall it any more be capable of performing its essential functions than a *dead body* can perform the functions of natural life.” In the above quotation the *italics* are the Doctor’s own, just as I should desire them myself. Mr. Wesley, defining the phrase *our old man*, says, “A strong and beautiful expression for THAT ENTIRE DEPRAVITY and CORRUPTION which by nature spreads over the *whole* man, leaving no part *uninfected*. This in a believer is *crucified with Christ*, mortified, gradually killed, by virtue of our union with him.” Can any words be stronger to show the *absolute* destruction of sin in the heart of a justified man than this? Observe the capitals above, by which he defines the *old man*, and then tells us that he is *crucified* in a

* Christian Perfection Abridged, pp. 38, 39.

believer, and *killed*. Mr. Benson adopts the very words of Mr. Wesley. From these authors there can be no doubt but that they take this passage as a proof of their view of entire sanctification, since both their comments and their works on the subject show it. (*d*) Before leaving this point it may be well to add more proof to show that this proof—passage of entire sanctification, in which an *entirely-sinless* state of the soul is taught and believed by all, is, nevertheless, merely the justified relation and the regenerated state. This is argued under (*a*) from three considerations there given; yet we wish the entire sanctificationist to observe something further on this part of the argument. The fair translation of the original, suitable to the idiom of our language, is, “For he that is dead *is justified* from sin.” (1.) The word *justified*, here used, which in our Testament has been translated “is freed,” is the same verb that is rendered “being justified”—v, 1—“justified”—v, 9, and iii, 28—besides many other places throughout the New Testament. I say this for the benefit of those unacquainted with Greek. (2.) The marginal note in our English reference Bibles is “*justified*.” (3.) Our commentators have translated it *verbally*. Mr. Benson says, “The original expression, here rendered *is freed*, is *δεδικαιωται*, which properly signifies *is justified*; that is, he is acquitted and discharged from any further claim which sin might make upon his service. The word as here used implies that a sense of JUSTIFICATION by the cross of Christ is THE GREAT MEANS OF OUR DELIVERY FROM THE BONDAGE OF SIN, as it animates and exercises us to shake off its yoke, and is accompanied with the SPIRIT OF ADOPTION AND REGENERATION, the fruit of which is always LIBERTY.” Now, reader, observe two things: First. The word impending he translates *is justified*, and he uses the word *justification*, above in capitals. Second. What does he mean by those other words in capitals? Pause and think. Do they not mean as much as any man can

conceive of by the phrase "*entire sanctification?*" Do they not mean that the soul, when once justified, is actually as much saved from the power and dominion of sin as ever it will be at this side of heaven? If they do not, was not Mr. Benson very unfortunate in the use of words to convey to the reader what the passage means when he used those terms in capitals? We will now hear Dr. Adam Clarke on the same passage. He says, "*Δεδικαιωται*, literally, is *justified* from sin, or is freed or delivered from it. Does not this simply mean that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his *old man*, *ALL his evil propensities*, destroyed, so that he is not only JUSTIFIED freely from ALL sin, but WHOLLY SANCTIFIED unto God? THE CONTEXT SHOWS that this is THE MEANING." Now, reader, observe two things again: First. He says that this work, here spoken of, is *justification*, and so translates and understands the word in the text. Second. He actually says that it IS *entire sanctification*, and that "*all his evil propensities are destroyed.*" Think again: is not this *absolute sinlessness of soul*? I mean a soul as free from sin by justification and regeneration as others mean by what they call "*entire sanctification.*" Now, is it not evident that, when our commentators tried to make out what they call entire sanctification, they were wandering in the dark, and found here and there passages of Scripture where the inspired writer was treating of justification, and where he was so *clear* that they could not help but see that his scheme was really *justification*; yet, on the other hand, they found the same inspired writer so *strong* that they are constrained to call this mere justification, as treated by such writer, entire sanctification? The justified and regenerated are, therefore, from the comments as quoted, to be regarded as completely sinless in soul; that is, as thoroughly cleansed from sin as those are who profess

entire sanctification. (e) There is one thing yet to be considered; namely, the *γὰρ*—*gar*, “for”—in the seventh verse. This word is used to join on a *cause*. It connects the seventh verse with the sixth. The sixth reads thus: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Then the “*for*” joins on the cause, which is stated in the seventh verse: “FOR he that is dead is *justified* from sin.” Now, can any thing in the world be plainer to the human understanding than that the phrase *our old man is crucified with him*, in the sixth verse, and the phrase *is justified*, in the seventh, mean one and the same? But Mr. Wesley, Mr. Watson, Dr. Adam Clarke, and Dr. Peck take the phrase *is crucified*, in the sixth verse, as a proof of entire sanctification; and since the apostle gave *justification* as a reason of the old man being crucified, it follows that justification includes as sinless a state of the soul as it is conceivable for any soul to be in on earth. If this is not the case the Bible is a book of incomprehensible terms, and our learned commentators have only conceived darkness and brought forth confusion on this subject. Let no man judge us here harshly till he remove the difficulties which we point out in this investigation.

9. The apostle calls the Romans the *elect*, which shows that they were in a state of sinlessness of heart when regenerated. “Who shall lay any thing to the charge of God’s elect?” viii, 33. (a) It is necessary for us to define the word *elect* in the Christian sense. It means *chosen*; but *how* chosen, is a question on which there has been much dispute, and which is not to be settled in this argument. The Arminian view of the word will be sufficient at present. Mr. Watson says, “In a word, ‘the elect’ are the body of true believers; and personal election into the family of God is through personal faith. All who truly believe are elected, and all to whom the Gospel

is sent have, through the grace that accompanies it, the power to believe placed within their reach; and all such might, therefore, attain to the grace of personal election.”* This definition, in a personal respect, will suit any Arminian. “Personal faith” makes the *personal* election. This is God’s eternal decree of election. We see, then, that the *elect* are those who are living in accordance with the Abrahamic covenant; and if so, as before seen and argued, they are simply justified and regenerated as Abraham was. (b) It behooves us now to show that the *elect*, the *believers*, the *justified* and *regenerated*, as they stand in the covenant, are such as God *saves*. In proof of this, Dr. Adam Clarke’s comment on this very passage is as strong as any man can write to show the *eternal salvation* of the elect. He says, “This and the two following verses contain a string of questions most appropriately introduced, and most powerfully urged, tending to show THE SAFETY of the state of those who have BELIEVED the Gospel of the grace of God. I shall lay these verses down as they are pointed by the best Greek critics: ‘Who shall lay any thing to the charge of God’s elect? God who justifieth? Who is he that condemneth? Christ who died? Or rather is risen again? He who is at the right hand of God? He who maketh intercession for us? Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?’ In all these questions the apostle intimates that, if neither GOD nor CHRIST *would* bring any charge against them who love him, none else *could*. And as God justifies through Christ who died, consequently no charge *can* lie against these persons, as God alone could produce any; and he, so far from doing this, has justified, freely forgiven them their trespasses.” (c) Now, let us come to some conclusion here. It is plain, from the latter clause of the verse

* Theological Dictionary. Article ELECTION.

itself, that when St. Paul uses the expression "it is God that JUSTIFIETH," he means that the man who is *elect* and the man who is *justified* are the same. Dr. Clarke uses the words in the same sense; for he says, "As God JUSTIFIES, through Christ who died, consequently no charge CAN lie against these [elect] persons, as God ALONE could produce any; and he, so far from doing this, has JUSTIFIED, freely forgiven them their trespasses." Can any thing stronger be said of what some call entire sanctification, by way of a fitness for eternity, than is said here by St. Paul, as the Doctor says the "best Greek critics" have pointed the text? Can any man state salvation in stronger terms than to say that "no charge *can* lie against" one justified? Very true, indeed—very sensible—very Scriptural; for how can God *justify* a soul so that "neither God nor Christ *would* bring any charge against" him while he lives in this state of regeneration, and then *condemn* him if he die? Is *dying a sin* that will exclude the regenerated from eternal glory? "Nay, in all these things we are MORE than conquerors through him that hath loved us. For I am persuaded that neither DEATH . . . nor any other creature shall be able to separate us [the *justified*, the *regenerated*, the *elect*, as the passage itself and our standard authors say] from the love of God ['shed abroad in our hearts' when justified, chap. v, 5] which is in Christ Jesus our Lord"—which is in the justified relation, as the phrase "in Christ" means. Mr. Benson, on the phrase, *it is God that justifieth*, says, "Acquits them from condemnation, and accounts them righteous; and his power and authority are supreme over all creatures; he can and will answer all objections against them, and pronounce them absolved now, and at the DAY OF FINAL JUDGMENT." Now, I appeal to the judgment of the reader: can the doctrine, which some call entire sanctification, do any more for the soul of man than pronounce him *absolved* NOW, and at the DAY OF FINAL

JUDGMENT? Is there any sin in the heart of a man that God would so acquit and finally save? If so, does not sin enter the final heaven? I, therefore, hold that the justified and regenerated soul is as *absolutely sinless* as a soul *can* be on earth, or as God *requires* it to be. It is the strangest thing, that great and learned men, who have held to such a theory, did not see the absurdity of preaching, talking, writing, and enforcing such a doctrine, when they are continually exhausting the vocabulary of their language in the most expressive manner concerning justification, wherein they make it equal to our highest conceptions of the purity of the heart—even calling it *entire sanctification*, and attributing to it final and eternal salvation.

10. The kingdom of God *excludes* the so-called entire sanctification, and hence, if the soul is saved at all, it must be entirely cleansed in regeneration, which would make this an *absolutely-sinless* state. "For the kingdom of God is not meat and drink, but righteousness, [*δικαιοσύνη, justification,*] and peace, and joy, in the Holy Ghost." xiv, 17. (a) The "kingdom of God," in this passage, means the inward spiritual enjoyment of the Christian, as the words *peace, joy,* and the *Holy Ghost* imply. (b) The whole kingdom of God, the apostle means, as in the heart of the believer, consists in *justification*, and the three results of it which he mentions, namely, *peace, joy,* and the *Holy Ghost*. These three results of the justified relation he also mentions in the forepart of the fifth chapter, where he first states the kingdom in the words, "Therefore being justified by faith," and then gives the results, namely, "we have peace," and we "rejoice" "by the Holy Ghost given unto us." This justification, therefore, with its results, is *all* the kingdom—*all* told. God is then the believer's Father; he has the Son for his Savior; he has the Holy Ghost for his Comforter; he is a son of God; he is adopted; he has the constant witness of the

Spirit while in this state; he is an heir; he is Christ's; he is God's, because Christ is God's; he is a child of Abraham; he is blessed with Abraham; he is risen with Christ; he is renewed after the image of Him that created him; he is born of God; he is a new creature; his life is hid with Christ in God; he is free; his old man is crucified; the body of sin is destroyed; the flesh is crucified with the affections and lusts; he has Christ formed within; he is dead to sin; he is alive with Christ; he is regenerated; he is passed from death unto life; he is quickened; he is saved; and whatsoever good thing else that can be thought of or expressed, is characteristic of the regenerated man. How, then, can sin exist in him? For Mr. Wesley says, "Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout."* But take particular notice that sanctification is no part of St. Paul's definition of the inward kingdom as given above, but the kingdom is defined without such a word or idea more than what belongs to justification; therefore, all things considered in the exposition of the passage, we conclude that a regenerated soul is *sinless*.

11. The Epistle to the Romans teaches that the *want* of justification and regeneration is the cause of the condemnation of the soul. "Tribulation and anguish, upon every soul of man that doeth evil." ii, 9. (a) The apostle shows that this is the final doom of all unbelievers who will not receive justification by faith. This he gives, as the context and scope of the Epistle show, not as the doom of those who are not entirely sanctified, as this phrase is understood, but as the absolute fate of such as reject justification and regeneration. (b) If the want, therefore, of regeneration condemns the soul, it is but reasonable to conclude that its presence in the soul will save; so it is said to be a poor rule that will not work both ways; for eternal salvation through faith—man's part in the cove-

* Plain Account of Christian Perfection, p. 48.

nant—is a clearly-revealed truth of the Bible, and equally clear is the doctrine of “eternal damnation” through unbelief—man’s disobedience to the term in the covenant. But the former only makes the soul to be in the relation and blessedness of the justified, and the latter simply debars the soul from that relation. Therefore, if the unjustified relation procures eternal condemnation, which all orthodox men believe, why not the justified relation also procure eternal salvation? And if eternal, then, it is a sinless state of the soul, unless God saves men partly in their sins, which none can believe who are not infidel. Indeed, it is as insensible, and in every way as unreasonable, to say that one justified, who, by virtue of his justified relation, stands “blessed with faithful Abraham” in the covenant, is only *partially* saved from sin and its influences, as it is to say that the unbeliever, who is absolutely an alien from God by virtue of his non-compliance with the term of the covenant through which we have a conditional salvation, is *partly* saved; if belief to the partaking of the spiritual benefit of the covenant is not a *full* salvation, unbelief unto condemnation can not be a *total* damnation. But all such notion as this—although, I think, fair, analogous reasoning—is certainly unscriptural; for, “He that believeth [that fills man’s part in the covenant] on the Son [God’s part in the covenant] hath everlasting life: [as a result from the Son;] and he that believeth not [that does not fill man’s part in the covenant] the Son, [God’s offer to him in the covenant,] shall not see life, [a benefit had through the Son only;] but the wrath of God abideth on him.” There can be no half-way salvation. Man is either justified or condemned—in a state of salvation or of condemnation. He is either in the covenant or out of it. “No man can serve two masters.” “He that is not with me is against me.” “He that believeth not, is condemned ALREADY.”

12. There is not a single passage in the whole Epistle to the Romans where the verb *to sanctify*, and the noun *sanctification*, would teach such a doctrine as entire sanctification, so termed. For the verb *to sanctify* occurs only once in the whole Epistle; namely, xv, 16. The noun *sanctification* occurs only twice; namely, vi, 19, 22. In both these places *ἁγιασμός*, *hagiasmos*, is translated "*holiness*." (a) Since the passage where the verb occurs—xv, 16—does not mean the inward work, and since it will be argued in its proper place, it need only be said here that it does not mean entire sanctification. As to the two passages where the noun is found, it is also enough to say, now, that they will be explained in the proper argument, where they will be shown to signify the *fruit* of the justified relation, and not a subsequent inward work to that of regeneration. (b) It is also proper to observe, that even entire sanctificationists, as such, do not, to the best of our knowledge, use any one of these three texts as proof of their theory. (c) Yet it should not be forgotten that St. Paul preached to the Romans the Gospel—*all* the Gospel, and he said that he was not ashamed of it, that it was the power of God unto salvation; and yet he never so much as once gave the advocates of their peculiar system a proof—passage in their favor in this Epistle. It is very true they have taken the sixth chapter, as far as the eleventh verse, and have tried to make it their own; but their own comments on this passage will condemn their theory more than sustain it, from the manifest *acknowledgments* of the excellency of justification to save entirely and eternally from sin.

On the other hand, the verb *to justify* and the noun *justification* occur very many times all through the Epistle, and that, too, where the apostle is in the most argumentative manner presenting to their minds justification; and he does it sufficiently for their salvation if they believe,

and for their condemnation if they do not believe. Consequently, in the nature of the case, regeneration is a sinless state, or else St. Paul would have preached to the Romans a *sinless* salvation, a thing which he did *not* do unless it be in regeneration. Which will we do? Believe the doctrine he preached to be a *sinless* state, or the *ideal* doctrine which he did *not* preach?

ARGUMENT V.

REGENERATION, AS A CONSEQUENCE OF JUSTIFICATION, IS THE ONLY INWARD AND SPIRITUAL BLESSING PROMISED TO MEN IN THE PRESENT LIFE.

The *promises* of Scripture have always been held in high estimation by true believers. Whatsoever is left for our encouragement we always claim with much assurance. If what is called entire sanctification is *promised* in Scripture, we may then believe, teach, and enjoy it as such. But there is a strong presumption that it is *not* promised.

1. Isaiah liii, 11: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant JUSTIFY many; for he shall bear their iniquities." (a) Here is a clear prophecy concerning our Savior. It is part of a chapter in which the trial, the crucifixion, the burial, and the sacrificial character of the Messiah, are presented with great clearness and beauty of expression. Justification is, also, made a part of this remarkable prediction. "He shall JUSTIFY many." Here is a plain promise as to the work of the Messiah when he should come. It does not say he will "sanctify them wholly:" he meant by justifying them all that is intended in such phraseology. The fact that there really is a certain sanctification mentioned in Scripture, had through

Christ who is our “sanctification,” 1 Cor. i, 30, no one of candid inquiry will doubt. But two things are to be observed as to this objection. (1.) What that sanctification is remains in part to be settled. (2.) The prophet speaks with *special distinction* of Christ, as one who should *justify*—in the highest sense of his office as a pardoning God—*κατ’ ἐξουσίαν*, in *preëminence*. Had he made a promise that believers, several years after they were justified, should receive what some deem the great blessing of complete sanctity, then there would be some hope for that doctrine; but he has left us no other promise, and consequently has not demanded of us any thing more, as a work of grace in the heart, than to be justified in the same manner and through the same covenant “with faithful Abraham.” (b) Justification in this prediction can not be said to be Christ’s dying upon the cross, in the sense of making an atonement for us, for he actually died “for every man,” so far as it respects his death as sacrificial. He thus suffered “for every man,” whether his name, as the Redeemer, shall be heard of among men every-where or not. But in this case it is said that “by his KNOWLEDGE he shall justify many,” which accords with Messiah’s prayer: “This is life eternal, that they might KNOW thee, the only true God, and Jesus Christ, whom thou hast sent.” Now, that this “eternal life” is the regenerated state, as a consequence of the prophetic justification, is evident from two considerations. (1.) *It is attained through faith*, an experimental knowledge, the term of the covenant on the part of man wherein we find justification: “He that believeth on the Son hath everlasting life.” (2.) It is said that *knowing him is life eternal*. This the prophet calls *justification*: “By his knowledge shall my righteous servant JUSTIFY many.” So justification is all the blessing promised—all that Christ prayed for upon his disciples. But the objector may say: “Did he not pray for entire sanctification in John xvii,

17?" He did not in the sense in which some use that term; for, first, the word *entire* is not found in that verse, and to use the verb *to sanctify*, in the sense of "saved from all sin," without adding the word "*wholly, entirely, or the like,*" says Mr. Wesley, "is not proper."* Secondly, he says, "Sanctify them through thy TRUTH," and then immediately explains his meaning by saying, "thy *word* is truth." But those who hold to entire sanctification, as used, consider it an inward work wrought by the Holy Ghost, so that they, considering the work as a moral, internal cleansing, can not think, surely, that the *word* can be the agent to perform this work. We may therefore conclude that the word *justify*, as used by Isaiah, includes *all*, as to the sin-forgiving character of the atonement of Christ.

2. Jer. xxxi, 33, 34: "But this is the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will FORGIVE their INIQUITY, and I will REMEMBER their SIN NO MORE." (a) The Christian dispensation is referred to in this prophecy, as a time when God should reveal most powerfully his great name and grace among men; when the world should become a brotherhood, and when God should call the Gentile nations his people. (b) The work of divine grace, as mentioned in this prediction, shall be the work in the heart; the law shall be "in their inward parts;" it shall be written "in their hearts." (c) The forgiveness of sin is made a particular and prominent part in this prophecy: *I will forgive their iniquity, and I will remember their sin no more.*

* Plain Account of Christian Perfection, p. 51.

3. Micah vii, 18: "Who is a God like unto thee, that PARDONETH INIQUITY, and PASSETH BY THE TRANSGRESSION of the REMNANT of his heritage? he retaineth not his anger forever, because he delighteth in mercy." The special point in this prophecy, as well as in that just quoted from Jeremiah, is the character of the Lord as a *sin-pardoning* God—a God *that pardoneth iniquity*. The name by which we shall designate the blessing implied in pardon, according to these predictions, is now the question in dispute. Is it regeneration or entire sanctification, as such? It is the former, from several facts in proof. (a) It is acknowledged, (1.) That "the justification of the ungodly, the counting or imputation of righteousness, the forgiveness of iniquity, and the covering and non-imputation of sin, are phrases which have all, perhaps, their various shades of meaning, but which express the very same blessing under different views."* (2.) That regeneration is a consequence of justification; that is, the former always attends or accompanies the latter. (b) Peter says, "To him give ALL the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." From this passage it appears that we might have proof from *all* the prophets, as well as from a part of them, that Christ should come and forgive iniquity. For here Peter says they ALL testify concerning him in this particular. (c) Isaiah, as quoted, says that he shall JUSTIFY, and Peter here virtually says that this justification is by *faith*, that *whosoever BELIEVETH in him shall receive remission of sins*. (d) The baptism of the Holy Ghost, which fell while Peter was preaching, was, from the very nature of the case, regeneration to all that believed; for, without any doubt, according to received theological views, we may regard Isaiah as so teaching, since, it is not likely that this great evangelic prophet ever spoke of Christ in plainer language than he did in

* Watson's Theological Dictionary. Article JUSTIFICATION.

the fifty-third chapter of his prophecy, nor that he ever spoke more fully, or meant more in any place in his writings, concerning the pardon of sin, than he did when he said that by his knowledge Christ should "JUSTIFY MANY." Hence, there seems to be no impropriety in comparing this language with that of Peter, in which we see that this justification is by faith, strictly in accordance with all the rest of Scripture.

Now, if we turn to the tenth chapter of Acts, and examine Peter's sermon, we find that he, on that occasion, preached to the multitude—both Jews and Gentiles—the long-looked-for Messiah; that "*all* the prophets" gave witness, not only concerning him, but also as to his mode of forgiving sin; that it was by *faith*. This remission of sins was attended by the baptism of the Holy Ghost which fell on the Gentiles to the utter astonishment of the Jews. Besides this, they received water-baptism as a sign of their REGENERATION—the sign which takes the place of Jewish circumcision. But circumcision was the sign of justification by faith, indicating the regeneration of the heart which took place in justification then as well as in this dispensation. It was not the sign of what men call entire sanctification. Now, since this grace on the Gentiles was in answer to faith—man's part in the covenant—since it embraced in itself a blessing, and consequently had in it God's part in the same covenant, which part was to "bless;" since Peter says that all the prophets spoke of Christ in this capacity; since Isaiah says that Christ should *justify*; since regeneration is a "concomitant" of justification; since baptism is a sign of regeneration; since water-baptism was used on the occasion, Peter declaring that what had been manifested to them was what the prophets foretold when they spoke of the "remission of sins" and of "justifying many," we conclude that God never promised any other blessing in the sense of entire sanctification, than what the early Christians then received while Peter

was preaching. But the evidence, as given, shows that this—all told—was nothing more, as a work done *for* and *in* the heart, than simply justification and regeneration. This seems quite certain, considering that after Peter returned to Jerusalem, having preached this sermon, the Jews accused him of being with the Gentiles, saying: “Thou wentest in to men uncircumcised, and didst eat with them.” Peter relates that God pointed out to him in a vision his duty; how he preached, and how the Holy Ghost fell upon them “as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch, then, as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?”

Several points may here be considered: (1.) That it was called to the apostle’s mind that at the time of John’s baptism there was a promise given in these words: “*Ye shall be baptized with the Holy Ghost.*” Now, this baptism, contained in this promise, is said to be by Christ—“HE THAT COMETH AFTER me.” Therefore, it was the baptism of JESUS, and all the HOLY GHOST baptism PROMISED in the declaration of John the Baptist. It was THE COMFORTER, PROMISED by our Lord when he said, “The Comforter whom I WILL SEND unto you from the Father.” This was the baptism called “the PROMISE of the Father.” This was the same baptism for which the apostles “TARRIED” at Jerusalem. (2.) As it has already been proved that this is no other than the blessing which attends every one who is justified, let it be particularly noticed that *there is no other promised*, as shown in the first observation. In this second, notice, that it was this same baptism that fell *on the apostles on the day of Pentecost*, there being no difference between the blessing which an apostle received and that of any other man who is truly blessed by

the Holy Spirit; for the blessing of the Pentecost was simply the prophetic blessing of the prophet Joel, which Peter applies alike to all believing Gentiles. (3.) Now, that the true believer, of every age and nation, has the very same blessing of the soul, the very same baptism of the Holy Ghost, is plain, since God is no respecter of persons, since the gift received by the believing Gentiles, called "the like gift," is ἴσην δωρεάν—*isen dorean*, *equal gift*. This I regard as the exact translation, and more agreeable to the sense; for we have seen, from statements given, that the apostles and Gentiles in general receive the same blessing; but "*like*" blessing may convey the idea of similarity not incompatible with the idea of inequality. The word is also translated "equal" in Matt. xx, 12, where the first laborers in the vineyard complain to their lord, concerning those who had wrought only one hour, "Thou hast made them EQUAL unto us." This teaches a correctness both in translation and in idea. When we take the language of Peter on the day of Pentecost, and properly weigh its meaning, our thoughts on this subject may be confirmed. He arose and told them that this was what the prophet Joel had made his prediction about, that it "would come to pass in the last days, saith God, I will pour out my Spirit upon ALL flesh, [that is, the blessing of Pentecost is what ALL believers receive,] and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." The three thousand were converted—regenerated at once, perfectly fitted for heaven—but the prophet did not say that this blessing was what is called entire sanctification. Had he designed to give it a particular name, he might have consulted Isaiah, and might have found it included in that appropriate, clear, Biblical one, since he said, "By his knowledge shall my righteous servant JUSTIFY many." Why did not some one of the prophets, at least *one*, predict entire sanctification,

as such, and why did not some one of the apostles confirm such a prediction, as they have done those about justification and regeneration?

4. Rom. v, 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (a) The fall and total depravity of the human family are acknowledged by all orthodox divines. These truths are fully taught in Scripture. That "the heart is deceitful above all things and desperately wicked," is a fact, alas! true. Man under the curse is represented as "dead in trespasses and sins." (b) All the moral restoration that the soul has, from this lost and ruined state, wherein the Divine image was forfeited, is justification and regeneration—simply the justified relation and regenerated state of the soul. No more, in the sense of entire sanctification, is promised, according to this quotation. No more can be *conceived of*. It seems to all human understanding an absolute impossibility; for what is justification, in its wide sense, as used by St. Paul? It is, (1.) The forensic act of taking away the PENALTY due to sin. (2.) The non-imputation of SIN itself to a believing soul. (3.) It also includes the plenary gift of the Holy Ghost within that soul. Now, when God *does not impute* sin in the abstract—that is, in any degree whatever—can there be any *more*, any *greater* justification than the NON-IMPUTATION of sin to a soul? For if he did, in the least degree, impute sin, there would then be an *imputation*, and hence he could not say with Paul, "*Would not impute sin.*" No law stands against such a man; for sin is the violation of law, which law must be, in the Divine government, vindicated whenever it is violated, or else the violator must be *justified*. But when this is done, there is a *complete* and *full* non-imputation. It looks impossible for either God or man to think of any more than what is implied in the *non-imputation* of sin. Suppose more could be conceived of, and let entire sancti-

fication be the corresponding "concomitant" of that *more*, the same as regeneration is the "concomitant" of *non-imputation*, then, forsooth, *non-imputation*, as above indicated, would be *imputation* in order to make room for the idea of an ENTIRE NON-IMPUTATION having ENTIRE sanctification as its "concomitant." And as to regeneration, which in its etymological meaning implies all that can be expressed in language concerning a new moral nature, more can not be uttered or set forth, by any speaker or writer, to declare a complete work of grace in the heart. Hence, the meaning of the word JUST—*δίκαιοι*—in our quotation, with its necessary companion, *regenerated*, which analogically is the true concomitant, PROMISES all that language CAN express. (c) The contrast in this proof-passage is remarkable. It is twofold. (1.) There is a contrast between the disobedience of Adam and the obedience of Christ. It is said, "As by one man's disobedience many were made SINNERS," etc. All the sin of the entire human family, both that in Adam and our actual sins, was caused and brought about by his disobedience, whereby man lost all the Divine image, became "free from righteousness"—as depraved as sin can make the soul. No one can consistently deny the total depravity of man. Such a denial would be an acknowledgment of it. And under the curse "there is none righteous;" "In Adam all died;" "By nature, [that is, by birth,] all are the children of wrath." But in view of these truths we may just as reasonably deny total or complete salvation through Christ as deny total depravity and absolute condemnation through the fall of Adam. And so infidels would have, no doubt, argued were it not that man, as carnal, prefers to talk about heaven rather than hell. But a full salvation from all sin, both as to time and eternity, is taught: "So by the obedience of one shall many be made righteous." The word *righteous* here, as elsewhere explained, is *just*, and is of the same

verbal stem and relationship with the noun *justification*, and with the verb *to justify*. I think consistency requires that it should be translated so, not only in this place, but in perhaps every place in the New Testament where it occurs so very many times, instead of translating it by the word *righteous*. It is so translated in many places, as, "The JUST shall live by faith," Rom. i, 17; "He sendeth rain on the JUST and on the unjust," Matt. v, 45; "There shall be a resurrection both of the JUST and of the unjust," Acts xxiv, 15. We see, therefore, that a JUST man is one in the justified relation—a man having the non-imputation of sin. Our text says, "By the obedience of one shall many be made JUST." Observe how this language resembles that of Isaiah: "By his knowledge shall my righteous servant JUSTIFY MANY." The word *many* in both cases, and the kindred words pertaining to justification, are used. Observe, further, that it is not said, "By the obedience of one shall many be *wholly sanctified*;" considered as a more excellent, internal work, but the apostle regarded their being made, or constituted JUST, as *all* things to them through the obedience of Christ. (2.) This brings us to notice the second sense of the *contrast* in the text. The word JUST is put in wonderful contrast with the word SINNERS. As sure as *all the consequences* of sin through the fall of Adam will imply eternal condemnation and banishment from God, so sure do JUSTIFICATION and regeneration imply all the salvation that is to be had through the "obedience" of the man Christ Jesus. The contrast in the text proves this. All, every part of the curse of Adam, so far as man's salvation is concerned, is *killed dead*, or *perfectly counteracted* in the obedience of Christ in suffering death for us; but this is only on the condition that we seek justification by faith, and then we have it all, as to this life—then we are of the "many made JUST." Nothing more is *promised*, in the covenant, in the *meaning* of the words employed in

our text, in the *contrast*, or in the sense as tangible to the human mind. For, as the word *sinners*, on the one hand, means all that is implied in total depravity and its consequences, so, on the other hand, the word JUST, or “righteous,” if you prefer, means all, as a work done *for* us and *in* us that is to be had through our all-sufficient Redeemer and Savior at this side of heaven. (*d*) In like manner we observe the incidental contrast in the use of the word JUST with the word *unjust* in the above quotations, called in as illustrations. In the one, Christ speaks of the Father sending rain upon the JUST, in contrast with the UNJUST; this may show us that a JUST man, in the estimation of God, is as much as the Scripture *incidentally* mentions, recognizes, or promises unto those who are anxiously inquiring the way of eternal life; because here he shows that the Father is not a partial God—that he is no respecter of persons, but merciful to all alike, in sending rain on the JUST, his own saved and peculiar people, who are as dear to him as children can be to a parent, and intensely more so; and also on their opposite, the UNJUST, who are as base and as sinful as sin can make the soul to be. A resurrection is also mentioned of the JUST and of the UNJUST, that they, *as such*, shall arise, and not as some other characters which might be represented by the *wholly sanctified* and the *unjust*. Observe, dear reader, that there is no resurrection *promised* to men *wholly sanctified*, as such. God, as it respects good men, will raise the JUST only; if you are the friend of the Judge, you will arise as a JUST man, and not as one wholly sanctified, considering that sanctification as a separate, inward work, additional to regeneration. That is, if the blessing of justification by faith does not bless you unto absolute purity, there is, then, no such purity of soul *promised* you. God hath not spoken it; and after the present state of things, in the arrangement of Providence, at the time of the general resurrection, the good in contradistinction to the bad

will be the JUST. "These [the wicked] shall go away into everlasting punishment; but the righteous [*δίκαιοι*, JUST] into life eternal." "By the obedience of one many shall be made JUST." God never promised Abraham that there was any other or greater blessing than that which all men receive who are justified. If a man is justified, he is then "blessed with faithful Abraham." He is then a child of God. St. James has left us what may be called a promise of much assurance; that the "effectual fervent prayer of a righteous [*δίκαιου*, JUST] man availeth much." From this we may learn that "Elias," mentioned in the next verse, was the illustration held in the mind of the apostle, whom he virtually calls a JUST man, from the fact that he refers to him as a specimen of a man of "effectual fervent prayer." But the promise of such efficacy is to JUST men, and not to such as some might suppose to be wholly sanctified. Yet this JUST Elijah works miracles, controls all things by his faith, is set forth to us as an example of faith, and goes to heaven in a chariot of fire, without any intimation of any other blessing than the regeneration of the justified.

5. Gal. iii, 8: "And the Scripture, foreseeing that God would JUSTIFY the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." What did the Scripture foresee? The answer is, "That God would JUSTIFY the heathen through faith." Is it not a wonder that it did not foresee that he would *wholly sanctify* them also? Is it not astonishing that the Scripture did not foresee ALL the work of grace in the heart, and not merely a *part* of it? If regeneration, as embraced in justification, be a mere clearing of the ground at first, and entire sanctification a complete destruction of all the stumps, sprouts, roots, etc., is it not strange that the Scripture did not foresee that God would make a complete work of it, as well as foresee him remove the mere underbrush? If the Scripture fore-

saw that God would *half* save the soul through faith, is it not a curious thing that it did not foresee that he would wholly sanctify and save it also? Is it not most exceedingly strange that the Scripture should foresee the small, the imperfect work, and not also the great and the perfect? If justification is insufficient, as a condition of favor with God, for man's eternal salvation, and if entire sanctification, as held by some, is absolutely necessary, is it not to us a very incomprehensible thing that the Scripture should foresee the insufficient, and not see also that which is sufficient? Is it not manifest from this that God thinks more of the *justified* than he does of the *wholly sanctified*, as such, since he foresees and makes mention of the former and *wholly sanctifies* the latter with neglect, so as neither to promise them any thing in the Abrahamic covenant, in the general predictions of the prophets, and in the resurrection of the JUST? But what further did the Scripture do when it foresaw that God would justify the heathen through faith? It "preached before the Gospel." Now, if it preached the Gospel, it is presumable that it preached *all* the Gospel necessary for the salvation of Abraham, at least. But the sermon was very short and plain, composed of these seven English words, "IN THEE SHALL ALL NATIONS BE BLESSED." This Gospel sermon Abraham believed, and he received a blessing. That blessing was justification and regeneration, and no other. For, "And therefore it was imputed to him for *δικαιοσύνην*, [JUSTIFICATION]." Rom. iv, 22. Now, no Greek scholar can object to the word *δικαιοσύνην*, *dikaïosynen*, being here translated *justification*. For, (a) it is agreeably to the context and the sense we give the other kindred words. The verb of the same stem or root we translate *always* in the Testament by our verb *to justify*, and the root from whence both these is derived is the adjective frequently translated *just*. (b) The best of Biblical critics and scholars give the noun the translation

I have given it in the foregoing quotation. The same word is found in Rom. iii, 25, 26, in both which places Moses Stuart, late Professor of Sacred Literature in the Theological Seminary at Andover, Massachusetts, and a most eminent literary man, translated by the word *justification*. Such is the meaning given to it by our own commentators in various places throughout their writings. Mr. Watson says, "The apostle often uses the term *δικαιοσύνη*, righteousness, in a passive sense for justification itself. So in Gal. ii, 21, 'If righteousness [*justification*] came by the law, then Christ is dead in vain.' Gal. iii, 21, 'For if there had been a law given which could have given life, verily righteousness [*justification*] should have been by the law.' Rom. ix, 30, 'The Gentiles have attained to righteousness, [*justification*,] even the righteousness [*justification*] which is by faith.' And in Rom. x, 4, 'Christ is the end of the law for righteousness to every one that believeth;' where, also, we must understand righteousness to mean justification. Rom. v, 18, 19, will also show, that with the apostle, 'to make righteous,' and 'to justify,' signify the same thing; for 'justification of life,' in the eighteenth verse, is called in the nineteenth, being 'made righteous.' To be accounted righteous is, then, in the apostle's style, where there has been personal guilt, to be justified; and what is accounted or imputed to us for righteousness, is accounted or imputed to us for our justification."* This *justification*, then, with regeneration is all the inward, spiritual blessing that Abraham ever received. If during his lifetime, afterward, he was blessed every day, it was just the same thing repeated; namely, the witness of the Spirit daily that he was still the friend of God. Abraham had Christ then; for he saw Christ's day—he saw it and was glad. The sermon preached to him promised that in him all nations should be blessed. Now, the phrase "IN THEE"

* Theological Institutes, Vol. ii, Part Second, chap. xxiii, p. 240.

shows that we have the same Savior in the same way that Abraham had, as does also the context, that the faithful are "blessed with faithful Abraham." And as "the blessing of Abraham," as an internal work, was plainly regeneration and nothing more, so it positively says that this same blessing shall be imputed to us if we believe. If the blessings are the same, and Abraham's was merely regeneration, there must be a positive denial of entire sanctification as an extra blessing, on the ground that God never promised such to men. Any more, we have seen, is absurd and inconceivable. Shall we be so simple as to pretend to expect, or teach, or preach, what God hath not promised? Shall we be wise and pious above what is written?

6. Rom. iv, 13: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness [JUSTIFICATION] of faith." (a) In this passage the PROMISE of salvation is referred to as the particular Scripture wherein we are to find salvation mentioned for us. (b) This promise is to us, the SEED of Abraham, as well as to him. (c) If the apostle was correct in calling the mind of the Jew to the proper *condition* in this promise or covenant, showing him that the *manner* of receiving it was not through *law* according to its condition, may we not with equal propriety call the memory of all men to the *blessing* set forth in the covenant, said to be JUSTIFICATION OF FAITH? It is not entire sanctification, as an addition to justification. To think of any other, as obtainable by us, is as erroneous a view of the blessing itself, as justification by works was an erroneous view on the part of the Jew as to the manner of attaining unto this blessing. The whole covenant, in every aspect, must be considered and taught in the very manner in which God designed it to be considered when he gave it. And if the Jew sought in vain for the blessing on a

condition of works, not expressed in the covenant, but contrary to the condition plainly declared, what can those expect who look for a greater blessing not promised or mentioned in the covenant, while justification is spoken of as a part of it? If those fail to obtain the Abrahamic blessing who are not satisfied with faith *only*, as the sole condition on which man receives that blessing, but must connect with the true condition repentance and water-baptism, which things are no part of the covenant, required of man as essential to obtaining the blessing, shall not those who seek for entire sanctification, as *more* than regeneration, not satisfied with what God in the covenant has promised on his part to do, absolutely fail to attain unto that *unmentioned* blessing, it being *no part* of what God covenanted to perform?

7. Rom. xiv, 17, 18: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men."

The phrase *kingdom of God* may sometimes be regarded as the visible Church upon earth, the Christian dispensation as mentioned by Daniel: "In the days of these kings shall the God of heaven set up a KINGDOM which shall not be destroyed." Dan. ii, 44. Sometimes it means the future abode of the saints: "The unrighteous shall not inherit the KINGDOM of God." 1 Cor. vi, 9. Again, it means the kingdom of grace in the heart of the believer. In this sense it is used here. It "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Its results show that it is the inward kingdom of the heart—"the *spiritual kingdom* of God or Christ, his reign within; in a word, true Christianity."*

The kingdom of God is said to consist negatively, not in meat and drink, because that some difficulty had arisen among the Jewish and Gentile converts to Christianity

* Stuart's Commentary, *in loco*.

respecting the eating of meat; but positively the kingdom is righteousness—δικαιοσύνη, JUSTIFICATION. Such is the word. From which we perceive that the kingdom of God, ALL of it, ALL told, consists, in the first place, of JUSTIFICATION, nothing more—only *peace, joy, and the HOLY GHOST*, which are the results arising from the justified relation. For a further illustration of what is stated in these words, let us transpose them so as to make “the kingdom of God” stand as predicate, thus: “Justification, peace, and joy in the Holy Ghost are the kingdom of God.” Now, this is just as true as the manner in which St. Paul wrote it is true. The genius of language makes it so. But if “justification, peace, and joy in the Holy Ghost,” as this statement has it, really ARE the kingdom, then the idea of the necessity of entire sanctification implies that these are *not* the kingdom, and the statement of St. Paul is incorrect; and if we add another internal blessing in order to make the kingdom complete, we then have *more* than the kingdom according to St. Paul. This shows that there is an error somewhere. If there is such a blessing, it is strangely omitted by the inspired writer; and, from the statement here given, it must be excluded from Christian theology as untenable. The less doctrine of justification—so considered by some—is faithfully argued and defended, being taught, as Peter says, “by all the prophets,” plainly preached by Christ, and elaborately debated and enforced by St. Paul. We may fully conclude, therefore, that if there is any such thing as a work additional to regeneration, it is not *promised* in the Bible, as the true revelation setting forth all essential doctrines fully. Nor is it enjoyed in the heart of the true believer as a part or as the sum of that kingdom which is “peace and joy in the Holy Ghost.” This conclusion is moreover confirmed, since it is also said, “For he that in these things serveth Christ, is acceptable to God, and approved of men.” Now, if a man, by the blessing of justification,

is *acceptable* to God, what more can God, the Bible, or our rational nature require? Such is the kingdom of God. He who stands in it abides simply in the justified relation and the regenerated state; and, as the original word means, he is εὐάρεστος, *well-pleasing* to God, and men themselves can not find fault, for such a one is approved in the sight of men. Although we may call ourselves unprofitable servants in this, yet God does not demand any more. Therefore, the conclusion is, that God never *promised* us what is not *in* the kingdom, what is not *in* the covenant, what is not essential to making us *well-pleasing* to himself, and what is not needed to *approve* us to men.

ARGUMENT VI.

REGENERATION, AS IMPLIED IN JUSTIFICATION, IS THE ONLY BLESSING AS AN INWARD WORK THAT THE BIBLE TEACHES, AS SEEN BY THE GENERAL, INCIDENTAL TEACHING CONTAINED THEREIN.

This and the former argument can not be said to be absolutely necessary to establish our views upon the whole, if what is said in the first four arguments is true. Nevertheless, what we have said in our fifth may serve to confirm the truth still more, and so may the points to be presented in this one. Truth is worthy of being well told. The more light made to shine on any doctrine of the Bible the better. Investigation never hurts truth. One may turn it over and examine it carefully on every side, and after the most profound scrutiny it remains *truth*, still untarnished and inviolable. A glance at a few apparently-incidental expressions in Scripture may help to establish further the truth of the position herein taken, inasmuch as such expressions, to all human appearance, seem to have been made in the most INCIDENTAL manner.

Always using regeneration, with Mr. Watson, as a "concomitant" of justification, we observe:

1. *Regeneration is incidentally mentioned*, by preëminence, as GOD'S JUSTIFICATION *in contradistinction to any other mode of saving man.*

Rom. iii, 21, 22: "Now the JUSTIFICATION OF GOD without the law is manifested, being witnessed by the law and the prophets; even the JUSTIFICATION OF GOD WHICH IS BY FAITH OF JESUS CHRIST unto all and upon all them that believe." (a) Here is apparently an INCIDENTAL allusion to the doctrine of regeneration as being preëminently the JUSTIFICATION OF GOD—the only revealed way by which he saves man. It is, by a peculiar distinction, spoken of as HIS, as if to say he had no other way to save men apart from or besides what is included in this. (b) It is further INCIDENTALLY said to be by FAITH OF JESUS CHRIST. It is admitted that no accountable man of Adam's posterity is saved except by faith. Such was the salvation of the patriarchs, and in the same manner has every other man, wholly delivered from sin and its consequences, been saved ever since the first promise of salvation was given to our fallen race. The justification of the patriarchs was as certainly by faith of Jesus Christ as is our own. Abel, the protomartyr, "offered unto God a more excellent sacrifice," "by faith." (c) The peculiar character of this JUSTIFICATION OF GOD, in such a preëminent sense, is seen also in the fact that it is "witnessed by the law and the prophets." Including the former remark, in which it appears that this was God's method of saving man in the earliest ages of the patriarchs, so we find it to be HIS method—*peculiarly God's own plan* of saving man under the law, that is, in the Levitical dispensation. It was also witnessed by "the prophets," so that from the Fall up to the beginning of the Christian age, according to St. Paul, the JUSTIFICATION OF GOD, further defined to be that which is of FAITH OF JESUS CHRIST,

was the ONLY mode of God's salvation, and the ONLY revealed way whereby man was saved. (d) The apostle shows, also, that this is still God's plan of saving men; for, he says it is "upon all them that believe." He urges it upon both Jew and Gentile as the only remedy; saying, "For there is no difference; for all have sinned and come short of the glory of God." (e) Here is, therefore, the one religion of Divine revelation, called *God's* JUSTIFICATION; not his ENTIRE SANCTIFICATION, nor even his SANCTIFICATION without the word *entire*; but it is, and includes all the work of Divine grace to man, so far as it relates to the pardon of sin and the regeneration or perfect purification of the soul. We have just seen that the patriarchs, priests, and prophets had this and no other, as an inward work, and WE have the same and in the same sense. There is no other. The ancient Church of God and the present one never changed in this essential feature. In every age the whole matter is told in the one phrase—JUSTIFICATION OF GOD. He that looks for more than this, looks for what is not revealed; and he that looks for less, can not be saved.

2. Regeneration is all the blessing that is INCIDENTALLY mentioned, as that which God *imputes* to man in answer to faith. (a) The whole system of revealed religion, so far as it relates to the restoration of the soul from sin, has just now been shown to be JUSTIFICATION BY FAITH. Granting that there is such a subsequent work in the soul as "entire sanctification," which its own advocates hold to be by faith, such must be anomalous; for God never IMPUTES any thing to the believer but simply JUSTIFICATION with its "concomitant." But entire sanctification is not absolutely regarded as a concomitant; for, first, it is supposed that a soul *may* receive this great blessing at the time of justification, but the doctrine holds that in the vast majority of cases it is not much, if at all, before death. Secondly, it is regarded as a much more complete

work than regeneration. Since it is not attained unto *generally*, the theory of it being granted, at the time of justification, and since in every dispensation man is saved through the JUSTIFICATION OF GOD, apart from every other plan, there seems to be *incidentally* a want of some revelation on the question, by which we should see a greater internal work of grace than that experienced by the patriarchs, the prophets, and the apostles. If God does actually *impute* justification for faith, if regeneration is acknowledged to accompany justification, and if entire sanctification does not so accompany it, those who hold to the latter, we think, should tell us if a man can be *more* than JUST with God, which seems really to be implied or presupposed in the idea of a second blessing claimed in the same covenant, and by the same condition of faith in that covenant.

3. Regeneration is INCIDENTALLY represented in Scripture as having *ministers*. Noah was a preacher of "righteousness;" that is, JUSTIFICATION. The law and the prophets, which "witnessed" this same justification, are implied as being its ministers. The ministers of Satan are also represented as transforming themselves "as ministers of JUSTIFICATION." Satan assumes the worship and honor due to God, and seems to have claimed all that is good, but it would seem, from Scripture, as if he had forgotten to send forth his servants transformed into the ministers of entire sanctification. This was a degree of moral purity so much above Satan's conceptions of the Divine will, that he never thought of counterfeiting a minister to preach it, so far as it is revealed to us. Inasmuch as he is not omniscient, but dependent on Divine revelation, it is likely that a *type* of the idea was wanting. His ministers are transformed into those of JUSTIFICATION, and the presumption is, that if the doctrine had existed in the days of the apostles, they would have told

us that either God or Satan, or both, had ministers of it, but incidentally it seems to be otherwise.

4. Regeneration has *fruits ascribed* to it, but we never find them ascribed to sanctification. Indeed, as this work shall hereafter show, we find sanctification to be the fruit itself. “Being filled with the fruits of righteousness”—JUSTIFICATION—is the language of Paul to the Philippians; and may God “increase the fruits of your righteousness”—JUSTIFICATION—are his words to the Corinthians. Add to this, that while we believe every one justified to be also regenerated, and that such has the “Spirit of adoption,” the FRUIT of which is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” etc., and we have all the good fruits of Christianity thus taught us as proceeding from regeneration. None seem to be left for sanctification. Why did not the apostle, by some *incidental* remarks, speak of the *fruits* of sanctification? If the Scripture abundantly teaches that all the fruits of the true Christian, consisting in the exact keeping and Scriptural fulfillment of the moral law, are simply the fruits of the justified relation, and with power and authority enforces such obedience on all who are justified, are we not to conclude, from the casual and positive silence of the Scriptures, as to the “wholly sanctified” man’s fruits, that he is, therefore, wholly exempt from bearing them? Reader, did you never observe that neither the fruits of sanctification, nor of entire sanctification, are found in the Bible? *Always* they are the fruits of the regenerated state, as already proved. (1.) By the *name*—*καρπὸν δικαιοσύνης*, FRUITS OF JUSTIFICATION. Phil. i, 11. (2.) By *deduction* from theological ground, which entire sanctificationists themselves allow; namely, that the Christian’s fruits are “the fruit of the Spirit;” which Spirit every regenerated man has. Galatians v, 22.

5. Man, in his absolute deliverance from sin, that is, in

the regenerated state, is *incidentally* represented as serving JUSTIFICATION, and not as serving entire sanctification. This is the boundary of his action—the measure of his Christian duty and obligation. St. Paul says, *Having been freed from sin, ye became devoted to δικαιοσύνη*, JUSTIFICATION. Rom. vi, 18. Why did not the apostle tell the Romans that, having been made free from sin, they had now to serve, and be devoted to, entire sanctification? Reader, please carefully observe the facts here incidentally taught, and account for the apostle's *neglect to mention* that there was a higher degree of grace to which they should become devoted. And, further, that in the next verse, the members of their body, which they formerly employed in the service of sin, are now required to be rendered subservient to JUSTIFICATION. Therefore, regeneration is the only internal work of grace here incidentally taught.

6. The Scripture *casually* teaches that the true Christian, in case of persecution, is persecuted for the sake of JUSTIFICATION, not for the sake of entire sanctification. This, as in all other instances, is omitted. “If ye suffer for righteousness’ sake, happy are ye.” 1 Peter iii, 14. That is, for the sake of JUSTIFICATION. The Christian *suffers* for this; and as such, he can suffer for nothing else, because this is the true and only experimental grace of God in the soul. It was so held in the mind of the apostle, as including the sum of all purity, against which the malice of our spiritual foes should be directed. Our Lord used the same word *justification*, when he said, “Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” We observe from these passages, that the Christian is persecuted on account of his religion, his profession, his Christianity; but take notice, the *name* of the thing, that is, the word employed in Scripture to set forth the idea, is JUSTIFICATION, and not sanctification. One would think from this

that the “wholly sanctified”—granting that there are such, in the common use of this term—are never persecuted. Their Master was, and “the servant is not above his Lord.” But how do the “wholly sanctified” seem to escape? Our Lord’s word, as quoted, further says of those persecuted for the sake of justification, “Theirs is the kingdom of heaven.” Does not this look as if our Savior promised to *justified* men, who should stem the tide of persecution till death, that he would save them in the kingdom of heaven? The word seems to imply no more work of grace than what is said to be in the justified relation; and the promise, we think, can not imply less than a promise of eternal life. We do persist that such passages, duly considered, must have weight in this argument.

7. Regeneration is fortuitously spoken of as the *theme of the public ministrations* of God’s ministers. David says, “I have preached righteousness in the great congregation.” Psa. xl, 9. This was JUSTIFICATION that David preached, as two facts will show. (a) St. Paul—Romans, chap. iv—plainly shows that the teaching of David was justification and regeneration, in the very sense in which he himself taught it. (b) The Septuagint so understood it; for it has used δικαιωσύνην, JUSTIFICATION, the same word as used by St. Paul. Noah preached the same thing. God preached it to Abraham, as the implication is, by using the same word, not to mention St. Paul’s full exposition of the Gospel as preached to the patriarch. It is included in the “ministration of righteousness,” or JUSTIFICATION, mentioned 2 Cor. iii, 9. Why is not the doctrine of sanctification, in the sense in which men have held it, spoken of in these, and in similar cases, as if incidentally?

8. Regeneration seems to be casually used as the *theme of exultation* among God’s people. Job says, “My righteousness I hold fast, and will not let it go; my heart

shall not reproach me so long as I live." Job xxvii, 6. (a) Job was a *perfect* man. Observe this. Since perfection and entire sanctification are regarded as "identical," why did he not say, "My *entire sanctification* I hold fast?" (b) The patriarch meant JUSTIFICATION, as described in the passage above quoted from Psalms, and not a second blessing, as a separate work of the heart. This, he says, he will "hold fast." That is, he will live in the *justified* relation and *regenerated* state—without any additional blessing—all his life. (c) Compare St. Paul, "The JUST [*δίκαιος*] shall live by faith." Rom. i, 17. Here observe, (1.) The word "just" means one *justified*, and so *regenerated*. (2.) He is called "*just*," in a general sense, to indicate *all* God's people as opposed to the children of the wicked one, just as we, in common, use the phrase, "the wise," for all wise men as opposed to the foolish. (3.) That as such, that is, as JUST and REGENERATED, they are to *continue to live*, drawing their life daily and hourly from God "by faith." Paul's meaning is, that a man's Christian life is always that of the *justified* and *regenerated*, and that he *lives* in this life of grace as long as the soul lives in the body, "*by faith*." Hence, if the apostle should declare his integrity to God, he could adopt the words of Job exactly, and say, "My righteousness [JUSTIFICATION] I hold fast." The reader will find that this idea just agrees with what we call the "*perpetuity*" of regeneration in our conclusion. (d) Job further says, "My heart shall not reproach me so long as I live." Can entire sanctification do any more than keep the heart from REPROACH during one's life? Yet this is a result of JUSTIFICATION. David says, "My tongue also shall talk of thy righteousness." Psa. lxxi, 24. The Septuagint reads, "Ἡ γλῶσσά μου . . . μελετήσει τὴν δικαιοσύνην σου"—*My tongue shall practice speaking thy JUSTIFICATION*. The Septuagint uses the same word where Isaiah says, "O, that thou hadst hearkened to my

commandments! Then had thy peace been as a river, and thy [JUSTIFICATION] as the waves of the sea." Isa. xlviii, 18. "The Lord hath recompensed me according to my [JUSTIFICATION]." 2 Sam. xxii, 25.

Such seems to be the use of the word in question, in an incidental manner, to express the *sole* relation of a good man to God. That it means JUSTIFICATION, as the abstract idea of the verb *to justify*, which we use to express the act of pardon, will appear from facts in the case. (a) Our quotations show that the ancient people of God rejoiced daily in the Divine favor, and that they used JUSTIFICATION to indicate that favor; and in their praises to God they called it, by preëminence, THY JUSTIFICATION, as St. Paul calls it in his argument, THE JUSTIFICATION OF GOD. Rom. iii, 22. (b) The apostle in this place is speaking, by direct and able argument, about what we all call "*justification by faith*." (c) He uses the same Greek word as is used in the Septuagint, as may be seen from the above quotations. (d) All those passages quoted from the Old Testament have, in the Hebrew, the same word; the translators rendered it "righteousness." It is found in the plain passage where Abraham had "righteousness," that is, JUSTIFICATION, imputed to him. This word is צִדְקָה—*tsedhakah*, *justification*—derived from the verbal root צָדַק—*tsadhak*, *to justify*. These are facts that ought to be considered; for, in every dispensation of the Christian religion it has been called, apparently without design, at least so far as it concerns our argument, by the *same name*, to indicate the *totality* of God's holy religion, so far as it relates to Christian experience on earth.

9. But, finally, the justified relation is incidentally spoken of as the *highest state of grace from which one turns when he backslides*. Since man may fall from the highest degree of moral purity conceivable, as he did in Eden, and as men and angels have done, the presumption

is, that there is no other state of blessedness for the soul while on earth. "When a righteous man turneth away from his righteousness, and committeth iniquity," etc.; Septuagint, 'Εν τῷ ἀποστρέψαι τὸν δίκαιον ἐκ τῆς δικαιοσύνης αὐτοῦ, *In the turning away of the JUST [man] from his JUSTIFICATION*; Hebrew, בְּשׁוּב צַדִּיק מִצְדִּיקָתוֹ—*b'shubh tsaddik mitstsidhkatho—In the turning away of a JUST [man] from his JUSTIFICATION*, etc. Ezek. xviii, 26. St. Peter, speaking of persons who had, or may have "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ," in case such should again be entangled and overcome by the world, says, "It had been better for them not to have known the way of δικαιοσύνης, [JUSTIFICATION,] than, after they had known it, to turn from the holy commandment delivered unto them." 2 Pet. ii, 21. (a) The state of grace in which these stood, previous to their backsliding, is shown from this passage itself to have been the greatest conceivable on earth; for it consisted in "*escaping the POLLUTIONS of the world*"—a knowledge of Christ by experience—an obedience in full of the "*holy commandments*" which had been delivered to them. Our rational nature teaches us that this "holy commandment" was the *whole* of God's revealed will to them. So Dr. Adam Clarke says, "The WHOLE religion of Christ is contained in this one commandment, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself.' He who obeys this great commandment, and this by the grace of Christ is possible to every man, is saved from sinning either against his God or against his neighbor. Nothing less than this does the religion of Christ require." This is truly a very sensible and plain comment on this passage, and the unequivocal meaning is, that the backsliders, here mentioned, turned from "*the whole religion of Christ*," as Dr. Clarke says. But (b) take notice that

this "*whole religion of Christ*" is called the "way of JUSTIFICATION" in the text; therefore, logically, the JUSTIFIED soul has "*the whole religion of Christ*," and entire sanctification, both by incidental expression and by unsophisticated reason, does not appear. This, also, is so, an eminent entire sanctificationist himself being made judge in the case. The passage above quoted from Ezekiel, our translations being allowed, speaks for itself. Now, the fact that these incidental expressions, and very many more that might be adduced, have, speaking after the manner of men, been written apparently *without design*, so far as the sentiment herein is concerned, is what appears to us to be of no inconsiderable weight in this argument.

The main point to be considered, as to an accurate conclusion on this whole argument, is simply this: Notice, that wherever, throughout the whole Bible, the inspired writers have occasion to *name* that holy religion which God has revealed to man, or to *name* a man by some general term which would indicate that he was the possessor of that religion, in the former instance the word JUSTIFICATION is used, and in the latter they employ the term JUST. And since regeneration is a concomitant of these, there can be no other blessing additional to the soul. And since neither the possessor nor the thing possessed has, in one single instance, been *named* by such terms as would sufficiently suit that theory of extraordinary internal purity, we conclude that, as there are in the physical system "two Innominata or nameless bones," so called from their own occult characteristics and relations, so there must be two *Innominata*—κατὰ φύσιν θεωριῶν—in the theological system of some of our brethren, which are the WHOLLY SANCTIFIED and ENTIRE SANCTIFICATION.

ARGUMENT VII.

THE REGENERATION OF THE JUSTIFIED IS ALL THE BLESSING, AS AN INWARD WORK OF THE SOUL, THAT THE ATONEMENT CONTEMPLATED.

If the arguments already advanced are correct, it might very reasonably be expected that this proposition would be implied. A few Scripture proofs of this proposition will here suffice.

1. John iii, 14, 15: "So must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (a) The *necessity* of the atonement is here clearly taught. On this there is among orthodox Christians no dispute. (b) The final cause of our redemption is, according to this passage, *to save believers in Christ*. (c) Several properties in common show, that the salvation taught in this text and that justification and regeneration which Abraham received are the same. (1.) Both the blessing of Abraham and this, which is procured by the death of Christ for "whosoever believeth in him," are through *faith*, man's part in the covenant. (2.) Both are through Christ, God's part—his free gift in the covenant. The promise of a blessing to Abraham was "in thy seed," whom we hail as the Christ of the present dispensation—the "Son of man" who was lifted up for our redemption. (3.) The promise made to Abraham implied that Christ should die a sacrificial death, although it did not in so many words positively express it; for, before the time of Abraham, as well as in his day, men offered sacrifice to God, which was typical of Christ who should be our Sacrifice. (d) Since these several points make the final cause for which Christ died for us, the same as for all other nations and ages before us, and since the blessing of Abraham was regeneration, it

follows that the sacrificial death of Christ did not contemplate any greater blessing for us.

2. Rom. iii, 25: "Whom [Christ] God hath set forth as a propitiatory sacrifice, through faith in his blood"—*εἰς ἐνδειξιν τῆς δικαιοσύνης, for a manifestation of his JUSTIFICATION.* (a) This passage teaches that Christ is the sacrifice for sin. That God set him forth for this very purpose; namely, as our "Lamb" who should take away the sin of the world. (b) *The final end or cause* which God had in view was, *for a manifestation of his JUSTIFICATION.* It seems as if God took delight in setting forth Christ as a propitiation for the sins of mankind, in order that all men and angels might see that he was just and the Justifier of him who should believe in Jesus, and that he might make a manifestation of his JUSTIFICATION in the salvation of all who believe. Now, if Christ was set forth for a manifestation of justification, and that said to be "through FAITH in his blood," we may observe, (1.) That the JUSTIFICATION spoken of is the pardon of sin, because it is "through faith." (2.) That this justification is not *entire sanctification*, as a subsequent work. Since, therefore, regeneration is the blessing of the justified, and not something greater and additional thereto, we may conclude, according to this passage, that such was not contemplated in making the atonement. That is, the Divine mind did not consider it, but left it wholly out of the account, being no part, whatever, of the final cause for which Christ died.

3. 2 Cor. v, 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (a) This passage teaches that God made Christ, the one not having known sin, a *sin-offering* for us. (b) *The final cause* of this act of God is also mentioned; namely, *that we might become the JUSTIFICATION* of God. This phrase means our justification by faith in the sense of pardon. Dr. Robinson, in para-

phrase on the word *δικαιοσύνη*, *justification*, in this place, says, "The embodiment and manifestation of this righteousness." Greenfield says that in this phrase it is put for "*ὁ δικαιωθείς*, one who is forgiven or justified." This seems to be the meaning, and if we change the singular in Greenfield's words for the plural, so as to suit the passage, and translate accordingly, we shall have, *That we might become those who are JUSTIFIED of God*. This seems to be a sense to which there can be no reasonable objection; and if so, does it teach that entire sanctification, as this doctrine is understood, is any part of the *final cause* of man's redemption? No such doctrine seems to be implied as being contemplated in the atonement. Our justification was the thing in the Divine intention when the atonement was made; and since regeneration is always connected with it, as an inward work, we may conclude that it was all the work of grace so contemplated.

4. Gal. ii, 21: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (a) The death of Christ, mentioned in this text, is represented as the procuring cause of our justification. (b) Our regeneration, as implied, is spoken of as if it was the WHOLE of the benefit of the atonement. It seems as if there can be no implication of such a doctrine as entire sanctification. Justification is mentioned as being through the death of Christ, and is spoken of in such a full, general way as to leave the impression on our mind that its blessing is all that the death of our Lord had in view.

5. Gal. iii, 13, 14: "Christ hath redeemed us from the curse of the law, being made a curse for us: . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (a) The first thing spoken of in this passage is, that Christ has redeemed us. The

doctrine of redemption through his suffering upon the cross is plainly set forth. (b) The final cause is of a twofold character. (1.) "That the BLESSING OF ABRAHAM might come on the Gentiles." Now, St. Paul, as well as Moses, says that the blessing of Abraham was that which is included in justification. They both say that justification was *imputed* to him, and all admit that regeneration is implied therein. This constituted the "blessing of Abraham." (2.) The promise of the Spirit is also a final cause of the redemption here revealed. But this is given in the moment of our justification. It may be called a "concomitant" of our justification, or it may be regarded as synonymous with the "blessing of Abraham." Let it be fully understood that the BLESSING OF ABRAHAM is the ONLY blessing, as a work of grace in the heart, that man receives while on this earth; and if this means what is called entire sanctification, then those who assert it, and teach it, and profess it, are bound by the laws of debate to prove that such a second blessing is a part or is the sum of the "blessing of Abraham." The *onus probandi* is with them. But St. Paul, when teaching justification designedly, in the fourth chapter of Romans, shows plainly that the Abrahamic blessing is to be imputed unto us the same as it was to him, and in that chapter he calls it JUSTIFICATION; and all Christians generally so understand him as teaching regeneration, and not a second work in the soul. (c) Now, that regeneration, in contradistinction to any greater work, is the thing meant by the "blessing of Abraham," will appear from St. Paul's words. For, while describing the *blessedness* of justification, in Rom. iv, 1-15, he quotes David to show that there is a "blessedness." He actually uses the very term BLESSEDNESS, which is adapted to our argument, being the exact word in question, and then goes on to show that Abraham received it before circumcision, thereby teaching that the blessedness which he was speak-

ing of was that of the regenerated state, of which circumcision was a sign. This, then, fixes the sense of the phrase, "blessing of Abraham." This is what Christ died to confer upon the Gentiles, according to the text in hand; nothing more as a work in the heart. Simply this. Christ's sacrificial death contemplated nothing further as a final end of moral purifying. Is it not strange that there is no mention of Christ dying for the ultimate purpose of securing what is called our entire sanctification?

6. 1 Peter ii, 24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness"—JUSTIFICATION. (a) This passage teaches that Christ redeemed us by his sacrificial death upon the tree. (b) The final cause is mentioned. It is introduced by the final conjunction *that*, or *in order that* we should live unto JUSTIFICATION. Now, why is it that all these six passages, and more that might be quoted, represent JUSTIFICATION as having some relation to man as a final end or cause of the atonement, while there is not one word about entire sanctity, as such, in the final purpose of our redemption? We leave the careful reader to observe that justification is a *final cause* of the atonement of Christ, and that the so-called entire sanctification is not. And as it has been before argued, that the latter is no part of the Abrahamic covenant, the same idea is further proved by this fact, that it was never a part of God's *design* in the gift of his Son as a Redeemer. Finally, the gift of Christ, as our oblation on the cross, never could have contemplated an *impossibility*; for, so far as it related to the removing of sin, it had in view our regeneration, which Mr. Watson in part defines: "The recovery of the MORAL IMAGE OF GOD upon the heart." Now, *more* than the IMAGE for it to have contemplated, is to human conceptions inconceivable, and therefore, as a theory of faith and practice, absolutely impossible.

ARGUMENT VIII.

REGENERATION IS A SUFFICIENT PREPARATION OF SOUL FOR MAN'S ETERNAL SALVATION, INDEPENDENT OF WHAT IS CALLED ENTIRE SANCTIFICATION. This may be argued,

1. *From the unintentional writings of entire sanctificationists themselves.* Dr. Peck says, "It would be equally foreign, from the views both of St. Paul and Mr. Wesley, to speak of those who are not sanctified *wholly* as in a state of *damning* sin. For they are justified and born anew, and consequently adopted into God's family. And though their sanctification may not be complete, they have the promise of eternal life, and of course have the pledge of complete sanctification, if they should be cut off by death in that state. It is most absurd to suppose that a justified soul can be lost, without having forfeited his justification by backsliding."*

It is truly very strange that any one should talk or think about the *absolute necessity* of entire sanctification as a prerequisite to eternal life in heaven, and at the same time adhere to such a sentiment as that expressed in the above quotation. Mr. Wesley says, in his note on St. John's Gospel, iii, 3, "In this solemn discourse our Lord shows that no external profession, no ceremonial ordinances or privileges of birth, could entitle any to the blessings of the Messiah's kingdom; that AN ENTIRE CHANGE OF HEART as well as of life was necessary for that purpose." And his note on the expression, *Ye must be born again*, is this, "To be born again is to be inwardly changed from ALL SINFULNESS TO ALL HOLINESS." Here it is to be observed, (a) That Mr. Wesley intimates as if he understood Christ to teach Nicodemus *all* his duty, so far as it relates to a *full* and *clear* declaration of the

* Christian Perfection, Abridged Edition, p. 31.

way of salvation. (b) Mr. Wesley either understood regeneration, as taught to Nicodemus, to be all that God requires of any man as a fitness for heaven, or else, in writing his notes on the passage, he very carelessly abused the English language. For, can any writer on the theory of entire sanctity use a stronger and more expressive term than AN ENTIRE CHANGE OF HEART, and that, too, where he is evidently speaking merely of the new birth, as every one understands the passage to be concerning this blessing only? Does the word ENTIRE, when applied to a *change of heart*, mean any less than when applied to *sanctification*, or, in other words, does *entire* sanctification, as he held it, mean any more than "*an entire change of heart?*" Does it mean any more than "*to be inwardly changed from all sinfulness to all holiness?*" Are not such incidental, strong expressions about regeneration equal to virtually saying that it is *sufficient* for eternal salvation? As to Dr. Adam Clarke, mention has already been made of his comment on Rom. vi, 7, where he blends justification and what he calls entire sanctification together, thereby making them one and the same; and since he regards them in that manner, and the latter as necessary and *sufficient*, the former is *sufficient* also. As to Rev. Richard Watson, it has been shown that his definition of regeneration is the same in substance as that given of sanctification, as one may see in his Theological Dictionary. Now, since he can not distinguish the one from the other, and since he regards the latter as sufficient for our salvation, of course we must hold the same of the former also, unless it can be shown that there is substantially a difference in his definitions of the two doctrines, which does not appear. The resemblance, as to theology, is that of actual identity; the inward work in both cases, as already mentioned, being the restoration of the "image" of God, and the fruit of this inward work consisting, in each definition, in

keeping the moral law. Besides these particular places, mentioned in the writings of these authors respectively, to show that they seem to have incidentally represented the new birth as adequate to final salvation, it may be observed that if they have any where in the Bible written on any doctrine in such a manner as to cause us to believe that they understood the Scriptures to teach an inward grace necessary and sufficient for eternal safety, such a grace, on strict examination, if an *inward* work, will always be found to be nothing else than regeneration, unless those who think otherwise can find a covenant of grace apart from the Abrahamic in which some greater blessing is taught; but as the matter is, while *faith* is the term, and it through Christ, it is regeneration.

2. The *sufficiency* of the birth of the Spirit may be further argued from *Scripture*.

John i, 12, 13: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A few observations are necessary on this passage. (1.) There are four expressions used in designating the true people of God. First, the *receivers* of Christ; second, those who received *power to become the sons of God*; third, "them that *believe* in his name;" fourth, those that were *born* of God. These all mean the same persons. (2.) These four expressions are all *applicable* to those who are justified; for such have *received* Christ as Abraham did when he saw Christ's day and was "glad." They have also *power* given them *to become the sons of God*; for they have received the Spirit of adoption, as St. Paul teaches, being children, heirs of God, the seed of Abraham, and in the covenant. The justified are also *believers on the name of Christ*, because faith is the sole condition of their justification, as taught in the covenant. Finally, the justified are *born* of God.

(3.) It is plain that St. John is here speaking of God's people, in the true Bible sense, as seen from two reasons. (a) He is speaking of those who truly embraced the Gospel in all its saving efficacy, in contradistinction to those who did not. (b) The four expressions in the text, mentioned in the first observation, mean as much as any advocate of total sanctity can conceive of, however sanguine he may be for the truth of his theory; for, can any one do more for his ultimate admission into glory than *receive* Christ? than become a *son* of God? than *believe* in his name? than be *born* of God? (4.) The conclusion on this passage, therefore, stands thus: St. John spoke of Christians in the strongest *conceivable* sense of the term. These have four phrases applied to them, all of which designate them as merely justified and regenerated persons; therefore, regeneration is enough for our eternal salvation, being the only *conceivable* state of grace for a soul, so far as it is revealed to us.

John iii, 3, etc.: "Except a man be born again, he can not see the kingdom of God." (a) This conversation of our Lord with Nicodemus is acknowledged by all to be a proof-passage of the doctrine of regeneration. It is quoted by Mr. Watson as such in his Theological Dictionary, Article REGENERATION. It is quoted likewise in Barr's Bible Index, and in our Catechism. To the best of our knowledge it is not held in proof of entire sanctification. (b) The passage teaches, from the nature of the whole conversation of our Lord on the occasion, that a man born of the Spirit *should* see the kingdom of God; and, as stated in verse 8, *should* "enter into" it. (c) The phrase, "kingdom of God," in this discourse, most likely means, as Dr. Robinson says, the kingdom "in the internal spiritual sense." This, as our Lord here preached it, is a *sufficient* preparation of heart to meet all the demands of the Gospel, and to secure a mansion in eternal glory. The new birth, or the vital love of God in the

heart unto the restoration of the Divine image, which is the same thing, is ALL that any sanctificationist *can* conceive of. ALL that is taught in this passage, but not *less* than this. (*d*) This is argued by these two weighty considerations: (1.) Christ now recognizes him who is born of God as IN the kingdom of his "dear Son," beyond which more can not be claimed. (2.) The second consideration is, that he, as one BORN of God, and in full favor with him, may *die in this regenerated* state; and the question is, what will become of him? Verily, he will be either eternally saved or lost. One or the other of these issues we all admit in common. If he is saved, then the argument in hand is gained. Regeneration is *sufficient*. The argument then turns on the other issue, and we say he is lost.

But the objector will not agree to this; he, in the language of Dr. Peck, says, "It is most absurd to suppose that a justified soul can be lost, without having forfeited his justification by backsliding." The advocates of the doctrine in question have not the conscience to say that a regenerated man dying will be lost; and since this is the case, how can they hold that entire sanctification, as a second work of the soul, is absolutely necessary? Reason actually demands that they come out openly, and aver the one or the other; that is, that the second additional and distinct work *must* take place in the soul, or that soul *must* be condemned, even in his regeneration. There is an evident evasion, however, of these fearful alternatives, in order to make out a theory. This is done by taking the position that, in case a regenerated soul enter into eternity before being completely sanctified, however suddenly and unexpectedly, such a soul God wholly sanctifies and takes to himself. To this last resort there are several objections.

(*a*) It begs the whole question at last; for the soul only partially cleansed from sin, according to the theory,

enters the jaws of death; God saves it because it is *partly* cleansed from sin *with the help of his own prerogative*. Now, if what purifying the soul received in regeneration, together with the Divine prerogative, saves it, then the question is given up; for that spirit has reached the eternal goal, and so regeneration has proved its sufficiency; for it is granted that that spirit could not have been saved without it, although supposed to be but a partial blessing. This is the legitimate result of such a position as has been held to concerning Christian perfection.

(b) The objection, moreover, assumes a feature still worse, and, if pressed, fairly presents dangerous consequences; for, if God in the instant of death can accept a soul under the influences of sin in a *degree*, through a peculiar mercy, at the expense of justice, and the actual overlooking of its neglect to exercise the faith of *full* salvation, then, why can he not save all men on the same principle, of winking at *all* their sins as well as at a *part* of them? If God can pass by a *partial* neglect of duty, as to a conditional salvation, why not overlook a *total* neglect? The fact that the soul was not saved from *all* its sins, on this hypothesis, is its own fault; and to say that it should be ultimately saved, is all gratuitous, even on the mere supposition before us. Such a soul should have been "wholly sanctified." It has neglected this "great salvation," and how can it "escape?" Granting that it had good desires and mental anxiety in struggling for this great, second blessing, and hoped to embrace it some day, can not be alleged as any reason for a final acquittal; for, on the same ground, God should save millions of rebellious sinners who never take the first step toward heaven, simply on the ground that they *hope* to repent and serve God in their future lives. Hell will be thickly populated with those who hoped some time to repent.

(c) There lies an objection against the whole theory of the necessity of a greater work in the heart than

regeneration, in case of one dying when merely in that state; for the matter stands thus: While living, the man BORN of God stands IN the covenant, in the kingdom, and has ALL the Divine favor granted to man in this life. Now, the advocates of the theory in hand, if they persist in their views, are certainly bound to show wherein the soul, in passing through death, can fail to be taken into the Divine favor in eternity, when it stood in that favor in this life; for while living he is a *son* of God, and God recognizes him as such, according to Scripture, all the time. Because he is a believer, to him there is "no condemnation." Now, he is instantly killed by some violence over which he had no control, and will the entire sanctificationist tell why the *son* on earth should not be the *son* of God in heaven also? Is there any sin in death, or does an individual incur Divine wrath by the act of dying? May he live in God's favor while on earth, and be condemned at last for giving up the ghost? It has already been shown that the new birth is a state of grace, as great as any one can show entire sanctification to be; and if God saves what some may suppose to be the wholly sanctified, since regeneration is as great a state of favor, why not save its subjects also? Let the advocates of extreme sanctity do one of two things: Either take Mr. Watson's Theological Dictionary and tell us the essential and distinctive *difference* between his definition of regeneration and that of sanctification, as to the extent of the inward work in both, and as to the fruit thereof; or else let them show *why* the man dying in the former should be lost, and he in the latter saved; or why any additional blessing to regeneration should be at all necessary to his salvation.

(d) Another objection to a regenerated man's complete sanctification taking place in the moment of a sudden death, granting that there is such a blessing additional to the birth of the Spirit, exists in the fact that it is a Calvinistic notion, which Mr. Watson himself refutes in what

he calls his "fatal objections" to their theory. Calvinistic writers have held that sin must dwell in believers till death; against this view, Mr. Watson—Theological Institutes, Vol. ii, chapter xxix—brings five "fatal objections," showing, on the ground of reason and Scripture, that entire sanctification must occur BEFORE death. Now, since the argument in hand is not to show that such a blessing must be obtained previously to death, but that it *can not* be obtained *in* death, the last three of Mr. Watson's objections need not here be mentioned; but the first two, as to our argument, lie as forcibly against the sanctificationist who expects that blessing to be granted in death to one regenerated, as it does against the Calvinist. His first objection is, "*That we no where find the promise of entire sanctification restricted to the article of death, either expressly, or in fair inference from any passage of Holy Scripture.*" Now, if this objection, which our reason really must regard as a "fatal" one, be such against the Calvinist, who puts off his final stroke to sin till the moment of death, it stands with equal force against him who believes in such a final stroke to sin at any time after regeneration, but who has *neglected* to realize it till death.

Mr. Watson's second objection against the Calvinist is, "*That we no where find the circumstance of the soul's union with the body represented as a necessary obstacle to its entire sanctification.*" Now, if the union of soul and body is no obstacle to this great work, it follows, that if a man has been born again, and has lived in that state for some time, and has died suddenly without having obtained the second blessing, he is culpable in the sight of his Judge for not being wholly sanctified, when there was no "necessary obstacle" in the way of his complete sanctity. He has willfully *neglected* his known duty, and this guilt stands against him. And not only this, but entire perfectionists maintain that this second blessing is obtained by faith; and granting this view, also, to be correct, which

is not the case for want of a covenant apart from the Abrahamic, in case a regenerated man is instantaneously killed, when for years he had, perhaps, been striving to obtain that extra blessing, but failed for want of the proper faith, as the theory practically works, how simple and unfounded it is to think either of such a one exercising a faith in the twinkling of an eye, which in life, health, and reason's full powers he could not and did not do during several years, or that he can be saved at all by expecting it in death! But Mr. Watson's conclusion against the Calvinistic theory deserves our notice. He says, "We conclude, therefore, as to the *time* of our complete sanctification, or, to use the phrase of the Apostle Paul, 'the destruction of the body of sin,' *that it can neither be referred to the hour of death, nor placed subsequently to this present life.*"

There are only three periods in the existence of a soul during one of which its entire sanctification *can*, hypothetically, take place; namely, during the lifetime of the body, in the hour of death, or in eternity. As to the first period, we are arguing on the hypothesis of a regenerated man *having neglected* his entire sanctification till a sudden and unexpected death call him hence. Therefore, our hypothesis excludes the possibility of his complete sanctity during his lifetime, since he *has neglected* it. And Mr. Watson's conclusion excludes the idea of it ever taking place in either of the other two periods, for he says, "*It can neither be referred to the HOUR OF DEATH, nor placed SUBSEQUENTLY TO THIS PRESENT LIFE.*" This is a conclusion which Mr. Watson draws from very strong and clear reasoning. Therefore, since the regenerated man has neglected the only period in which he could have obtained this blessing, admitting it to be Scriptural and obtainable, and since he *can not* obtain it either in death or in eternity, if his regeneration does not save him, he is lost eternally. We conclude, therefore,

1. That the regenerated soul, leaving the body as such, is either saved or lost. If saved, then regeneration is sufficient, and our argument stands.

2. It *can not* be lost. For (a) it has been united to Christ by regeneration, and St. Paul says he is persuaded "that neither DEATH . . . nor any other creature shall be able to separate us [the REGENERATED] from the love of God." (b) Dr. Peck, himself a perfectionist, says, "It is most absurd to suppose that a justified soul can be lost without having forfeited his justification by backsliding." So he can not be lost, according to the testimony of inspiration and that of sanctificationists themselves. Hence he is saved. But he is supposed to *have neglected* any further preparation for eternity than regeneration till the hour of death; therefore its sufficiency is established.

We here observe, 1. That Dr. Peck on this point seems to disagree with Mr. Watson. For he says, speaking of those who are justified, "Though their sanctification may not be complete, they have the promise of eternal life, and of course have the pledge of complete sanctification, if they should be cut off by death in that state."* Here he speaks of one actually *cut off by death* IN THAT STATE, thereby making out his entire sanctification to occur either IN death or AFTER it, the very two things of which Mr. Watson says "NEITHER" can be; and he so works the case as to get him finally into heaven on a "PLEDGE of complete sanctification" growing out of "the promise of eternal life" to such as are justified, without *quoting* the "promise" where the reader may find his "pledge" of sanctification to men "*cut off by death.*" 2. Our Doctor actually admits that one may die "*in that state;*" namely, the *regenerate*, but Mr. Watson says, of entire sanctity, "*It can neither be referred to the hour of death, nor placed subsequently to this present life.*" Therefore, if regeneration is not sufficient, these two divines so conduct the

* Christian Perfection Abridged, p. 31.

case that the soul is lost from the want of that second blessing which it is impossible for him ever to get. Reader, which horn of this dilemma do you prefer? If he is lost you condemn an *adopted son*, an *heir*, a *believer*, one who has *received* Christ by faith, one whom Dr. Peck says it is "most absurd" to suppose lost. If you say he is saved, you suppose him to be taken to paradise without complete sanctification *after* those two periods in which Mr. Watson says he *can not* obtain that blessing. Hence, our argument is correct, and the new birth is sufficient.

3. But it is contrary to our views of religion *practically* to say that men dying in the regenerated state are lost, and shocking to our senses and feelings. Bishop Hamline, in his "recommendation" to Dr. Peck's work on Christian Perfection, says that entire sanctification "*seems to be a mere speculation in the Church, so far as FORTY-NINE-FIFTIETHS of her members are concerned.*" These are the words of one of the most sanguine advocates of the theory. Now, let us see the results: if *forty-nine-fiftieths* of the professors of religion regard complete sanctity, so held, as "a mere speculation," we are confident, from observation and a knowledge of the impending facts, that the remaining fiftieth part do not *possess* it; and so all the Church, except a very reduced fraction, according to this calculation, must die in a merely-regenerated state at best. Do we suppose that they shall be all lost? Forsooth, "Let us eat and drink; for to-morrow we die."

Although the proof already given in this argument may seem sufficient to prove the proposition, there are other passages of Scripture so plain and pointed which speak of the competency of regeneration for our salvation, this blessing being understood as a concomitant of justification, that it is proper to mention briefly a few of them. When God speaks, man should hear.

Phil. iii, 7-9: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all

things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having [ἐμῇ δικαιοσύνῃ] mine own [JUSTIFICATION,] which is of the law, but that which is through the faith of Christ, the δι' αὐτοῦ δικαιοσύνην [JUSTIFICATION] which is of God by faith." We will observe only two points in this passage. The first is, *That the apostle is speaking of justification and regeneration, and not of any other inward grace.* This is proved (a) by his contrasting the justification by faith with that which the Jew sought, and which is identical with that which he calls *mine own JUSTIFICATION, which is of the law.* (b) It will appear that St. Paul is speaking of the new birth only, in his using the very word itself which is so translated above and put in capital letters. (c) It is so understood by our commentators. On the expression, *But that which is through the faith of Christ*, Dr. Clarke says, "That *justification*, which is received by faith through the atonement made by Christ." Mr. Wesley and Mr. Benson also speak of justification as being taught in this passage. Dr. Macknight, as quoted here by Mr. Benson, is very clear. He says, "Since the righteousness from the law is that which is obtained according to the tenor of the law, *the righteousness from God by faith* is that which comes from God's accounting the believer's faith to him for righteousness, and from his working that faith in his heart by the influences of his Spirit." Candor, however, on the part of the writer, requires him to mention, that notwithstanding the arguments already advanced to show that the apostle is speaking of regeneration as the only inward grace, and that our commentators have taught that St. Paul speaks of justification and the new birth connected therewith, they also speak of the apostle making mention of entire sanctification, or at least something besides, which they call "sanctification." Mr. Wesley, on

verse 9, says, "Here also the apostle is far from speaking of justification only." On the expression, *But that which is through the faith of Christ*, Mr. Benson says, "That justifying, sanctifying, and practical righteousness which is attained through believing in Christ." On the phrase, *The excellency of the knowledge of Christ*, Dr. Clarke says, "Justification through his blood; sanctification by his Spirit." Now, if these authors, by these remarks, mean an *inward* work of the Spirit, additional to regeneration, that is, distinct from and greater than the new birth, their declarations about such a doctrine are wholly gratuitous. They have not the sanction of the original Greek text, in which there is not one word about such a doctrine by any name whatever. The idea of sanctification they seem to have associated with this passage, simply because it is a strong text which gives a very full view of the benefits arising from justification. There is no more reason to think that sanctification is taught here, as they are accustomed to use it, than there is of supposing it to be taught in the fourth and fifth chapters of Romans, or any where else, where all would admit that justification was the apostle's theme.

The *name* of the blessing is what the impartial reader must base his opinion upon. This is, THE JUSTIFICATION WHICH IS FROM GOD BY FAITH. If this phrase, or name of the work, means sanctification, as they use the word, and yet obtained at the same time with regeneration, as these commentators really seem here to teach, then surely there is a manifest inconsistency in speaking of any such thing as entire sanctification taking place in the soul, perhaps years after it is justified, since justification one time is as good as at another; and to blend the two in one is virtually to give up their theory entirely. But this blending is a peculiarity of all the writers on the subject. Dr. Peck would have a man to be saved by justification alone; and at the same time he claims that he *must* be

wholly sanctified, "or the soul can never be admitted into the glorious presence of God." And Mr. Watson fails in his Theological Dictionary to make any *conceivable* difference between the doctrines; his definition of sanctification, in his Dictionary, marks Eph. iv, 24, as a proof of that doctrine, and our Church Catechism makes the same passage a proof of regeneration; and in this instance the two blessings are obtainable at the same time, as they seem to teach. Again, it is said of the justified man, that "sin remains in him, yea, the seed of all sin, till he is sanctified throughout." When men leave the subject in such utter darkness and confusion, is it any wonder that a bishop of our Church should say of the theory, that it "seems to be a mere speculation in the Church, so far as forty-nine-fiftieths of her members are concerned?" Yet it is hoped that the learning, piety, usefulness, and our esteem in common of these good men, will not preclude from the mind of the reader the possibility of their error on the side of devotion, nor dare the thrusts of reason to adduce either a counter-argument or a more Scriptural or practical system. Our second observation is—

That our text teaches the SUFFICIENCY of regeneration as connected with justification. This seems to be the teaching of St. Paul, as several points will show. (a) For the knowledge of Jesus Christ, which is embraced in justification, he "counted all things but loss," he "counted them but dung;" and the things that were "gain" to him, he "counted loss for Christ." Now, if the apostle cast away such great honors of earth, as he had, for a religion that would not save him after death, bad as this world is, he was badly cheated. (b) He underwent all his loss for two final objects; one was, "that I may win Christ;" the other, that "I may be found in him;" which he explains as, negatively, "not having mine own righteousness, which is of the law," and, positively, that "I

may have the [JUSTIFICATION] WHICH IS OF GOD BY FAITH." All this seems to be a looking forward to the general judgment when God shall search men, as the "Searcher of all hearts," to "find" their moral standing; and the declaration and implication of the whole passage are, that St. Paul in that day desired to be found having JUSTIFICATION BY FAITH, thereby showing that he regarded it as including a sufficiency for his salvation. (c) Our commentators, no doubt, saw that this passage spoke of justification by faith as *enough* for ultimate happiness, and this not being quite their views, they would likely and unconsciously, as natural to the human mind, think it necessary to *add* something to it.

Gal. v, 5, 6: "For we through the Spirit wait for the hope of *δικαιοσύνης* [JUSTIFICATION] by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Now, in chapter vi, verse 15, he says, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Here we observe, (a) that the first clause of the sixth verse of the fifth chapter and the first clause of the fifteenth verse of the sixth chapter are alike, *word for word*. (b) Since what is expressed in these identical clauses is said not to avail any thing in the Christian dispensation, and since the antithetical or second clause of each verse, respectively, positively states what *will* avail, the second clause of each verse, though expressed in different language, must be the same in meaning. Now, since the word "*availeth*" is understood in each one of the second clauses, the meaning is, as to the one, that "faith which worketh by love AVAILETH," and as to the other, that "a new creature AVAILETH." Therefore, the grammarian can see that the logical subject of the verb "*availeth*," in the one instance, is the expression "*faith which worketh by love*," and in the other it is the phrase "*a new creature*." These are theo-

logically equivalent, as to the point in question, because each one "availeth" in the Divine estimation and requirement. But by transposition, if we put the logical subject of one clause for the other, in Gal. v, 6, it will read thus: "We wait for the hope of JUSTIFICATION by faith, for in Jesus Christ neither circumcision availeth any thing . . . but a new creature availeth." In this we see that the "hope" of the justified relation, which is the object of the apostle's desires and waiting, is nothing else than the new creation, or "new creature," that "availeth." Therefore, since a new creature is made in the moment of justification, as the work of regeneration, the *sufficiency* of the blessing is plain.

Luke xv, 7: "More than over ninety-and-nine JUST persons which need NO repentance." (a) The word JUST here deserves notice. In the Greek it is δικαίους, *dikaiois*, and is the root of the verb δικαίω, *dikaioo*, which is used throughout the New Testament as the word which we constantly translate by the English verb *to justify*. As to etymological meaning, Professor Crosby,* speaking of the meaning of verbs of this kind, as derived from adjectives, says, "*To make* that which is pointed out by the primitive; as, δῆλος, (*delos*,) *evident*; δηλόω, (*deloo*,) *to make evident*; δοῦλος, (*doulos*,) *servile*; δουλόω, (*douloo*,) *to make one a slave*." From this grammar rule, here well illustrated, we see that to *justify* a soul is to make that soul—δικαίος, *dikaios*—JUST. This is the strict, etymological meaning of the word. This is just what it amounts to, reasoning on it from such analogous cases as the above examples. Therefore, ninety-and-nine *just* persons, above mentioned, were those, in our Lord's use of the word, who had been made JUST, or, as we say, *justified*. How natural! When God justifies, he MAKES the soul JUST; this being done, they are regenerated. But of these, he him-

* Greek Grammar, § 318.

self positively says that they "NEED NO REPENTANCE;" hence their regeneration is *enough*.

Notwithstanding this plain language from the lips of our Lord, it is remarkable that Dr. Peck, in LECTURE X, which he heads, "THE WAY TO THE ATTAINMENT OF CHRISTIAN PERFECTION," at the third minor point of instruction, says: "3. We must exercise feelings of CONTRITION. A deep and permanent GODLY SORROW must take possession of our hearts. This feeling will arise from a conviction of HIDDEN CORRUPTIONS and INWARD UNLIKENESS to God—will consist in a PERFECT SELF-ABHORRENCE and self-renunciation. If we have not wickedly DEPARTED from God, or BACKSLIDDEN in heart, it will not imply condemnation or a sense of guilt. It is a feeling which is ENTIRELY CONSISTENT with a sense of the Divine favor, or the evidence of pardon."* These words of the Doctor seem to conflict,

1. With our Lord's words just quoted; for he speaks of one in the "Divine favor," one not "backslidden in heart;" yet "feelings of contrition," "a deep and permanent godly sorrow," are as contrary to Christ's statement as any thing can be.

2. His "hidden corruptions" and "inward unlikeness to God," in one regenerated, no man can reconcile with our commonly-received definitions of regeneration; for Mr. Watson says, "The change in regeneration consists in the recovery of the moral IMAGE of God upon the heart."†

3. Our Doctor conflicts with St. Paul, who, describing the justified, as to their incessant stream of joy, says, "We stand and REJOICE in HOPE of the glory of God;" "no condemnation" have such as are in that very state, in which he speaks of "contrition," "godly sorrow," and "perfect self-abhorrence."

* Christian Perfection Abridged, p. 251.

† Theological Dictionary, Article REGENERATION.

4. In fact, he seems inconsistent with himself in the words quoted; for how “a deep and permanent *godly sorrow* must take possession of our hearts,” how “inward unlikeness to God,” and “hidden corruptions” can characterize our hearts, and at the same time “will not imply condemnation or a sense of guilt,” is what we neither understand ourself, nor do we think that it will seem clear to others. Let the objector clear up these arguments before he avers the necessity of a second blessing. Moreover, keeping in view the above exposition of the word JUST, he may examine all those texts where the JUST and the *unjust* are contrasted, and it will appear as the word constantly used to indicate God’s people as opposed to those who are not his people. Even after the general judgment they are designated by the word JUST. “These [the wicked] shall go away into everlasting punishment, but the *δίκαιοι*, [*dikaioi*, the ones who have been justified or MADE JUST,] into life eternal.” Reader, what think you of this? O, that we may be JUST with God! Surely the *sufficiency* we will not doubt *after* we are judged, approbated, and eternally saved. If regeneration is enough for man’s eternal salvation, entire sanctification, as additional, is absolutely useless; and what is useless CAN NOT be a Bible doctrine.



ARGUMENT IX.

REGENERATION IS THE ONLY DOCTRINE, AS A WORK OF THE HOLY SPIRIT IN THE HEART, THAT EVER CHRIST PREACHED DURING HIS WHOLE PUBLIC MINISTRY.

This may seem like a startling proposition when it sounds for the first time on the ears of those who hold the adopted theory of entire sanctification. The declaration,

however, is made, and there is proof in its favor. That this proposition is true, is no more than the mind would *expect*, granting the truth of those already discussed. And although this argument is wholly included in former ones, in the very nature of the case, it is hoped, nevertheless, that it will not be regarded as a repetition of proposed ideas, or as wholly unnecessary to the subject generally. If the position we cherish is correct, it is hoped a more extended inquiry into Biblical truth will not weary the reader, injure the truth itself, defame the holy character of its Divine Author, or be unproductive of good.

One or two specimens of the Master's preaching will suffice to prove our proposition. In a former argument it was shown that Christ preached regeneration to Nicodemus. It was no other blessing than this—the very same as St. Paul preached afterward—the same that *all* the apostles preached. This our Lord named by the phrases “born again,” and “born of the Spirit.” He argued the *necessity* of this new birth, but he did not even mention, or slightly allude to entire sanctification, as additional, much less argue its *necessity*. And since he was the same God now manifest in the flesh, who “preached before the Gospel unto Abraham,” that had preached it *in a covenant*, the condition wherein was *faith* on the part of the patriarch and on the part of all his spiritual seed, as an unchangeable being it seems impossible for him to have preached another kind of religion to Nicodemus than that which he had preached to Abraham. This was the Gospel—*multum in parvo*—“*In thee shall all nations be blessed.*” This blessing implied the regeneration of Abraham's nature—nothing further as an inward work. So of all who shall walk in his steps—who shall be blessed “with faithful Abraham.” This is the tenor of St. Paul's Epistle to the Galatians. No more did God then require of the “father of the faithful” to obtain remission of sins than a compliance with the covenant condition—faith

ONLY. Now, at a remote period of the world from that, he preaches the same to the ruler of the Jews, showing him that it is by *faith*, as represented by Moses lifting up the serpent in the wilderness. Christ preached at this time either a doctrine entirely new, or else the same that he had preached when he first made known the promise of a Redeemer. If he preached a *new* doctrine, then he would, at the present day, save men in a different manner from that in which he saved them in ages past; but such a notion as this may imply either that himself has changed, or that he has two ways of saving men entirely different, neither of which seems tenable.

Moreover, the very nature of the covenant of grace will not admit of any change, as to the condition of pardon, and as to the blessing accompanying that pardon. For the condition will always be FAITH, and nothing else, and the thing imputed will always be JUSTIFICATION, with REGENERATION, and no other inward work. If our Lord preached to Nicodemus the old doctrine, it is presumable that he would give it its own characteristics, since new doctrines must necessarily differ from old ones by which very difference they are called *new*. These characteristics show that to Abraham and Nicodemus the same doctrine was preached. The ancient Church of God and the present one, as to spiritual principles, are identical.

The mere external forms in each, respectively, make no actual difference. As to this point we notice: (a) That each dispensation offers the same SAVIOR, whom God promised as his part in the covenant with Abraham. (b) The fact of Christ pointing out the *manner* of obtaining regeneration by the act of faith, when he referred Nicodemus to the incident of Moses lifting up the serpent in the wilderness, shows conclusively that he thereby referred as certainly to faith, which was required of man in the covenant, as he did to God's part in the same covenant in offering himself to Nicodemus as the same Savior

who was offered to Abraham. The final object, indeed, of the lifting up of the Son of man will determine this, "That whosoever BELIEVETH in him should not perish, but have eternal life." (c) But why was this apparently-incidental reference, or strictly-implied observance of the Abrahamic covenant, made by our Lord, unless that covenant and its *conditions* were prominent in his mind while preaching to Nicodemus the ONLY plan of salvation, the doctrine he then taught and that preached to Abraham being the same? (d) But that announced to the patriarch being regeneration, exclusive of any subsequent blessing whatever, shows that Christ preached no other doctrine than it as a fitness for heaven. (e) As another proof of the point in question, let us consider the Gospel message, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi, 15, 16. Now, that the Gospel contained in this message, and that which was preached to Abraham are the same, a few points will show. The sermon to the patriarch was: "In thee shall all nations be blessed."

The first point of analogy, or rather identity, common to both these passages, we will regard as the *extent* of the work or mission—that which Christ preached and taught his disciples, was that they should go into ALL THE WORLD. The expression makes the message as extensive as language can express it, in a geographical respect. It applies to the whole world. It is also extensive as to its *subjects*, which are said to be "*every creature*;" that is, every creature of mankind—the entire *genus homo*. The message, therefore, is extensive *geographically* and as to its *subjects*. Now, the Gospel preached to Abraham was extensive in these two respects, also, because it is said, "In thee shall ALL NATIONS be blessed," which implies extension in both the particulars mentioned. The ancient and present Gospel herein are identical.

A second point of identity in the two passages is the *message itself*. In the one instance it is said that "THE GOSPEL" was preached to Abraham. In the other it is said, "Go ye into all the world, and preach 'THE GOSPEL.'" In this respect, also, we find them the same.

A third item of sameness is the *CONDITION* on which this Gospel is to be received by men. "The Scripture foreseeing that God would justify the heathen through FAITH, preached before the Gospel unto Abraham." "He BELIEVED in the LORD." Gen. xv, 6. It was *faith* on man's part. God had appointed this as the condition of pardon in the covenant made with Abraham. Had he not believed, God would not have counted righteousness to him. He would then have broken the condition of the covenant, and this being done, the covenant itself would have been broken; consequently, God, by his oath of integrity, would not have been bound to give him any of the benefits of the atonement, as to the pardon of sin, had in Christ whom he promised to give as the Savior. On this hypothesis Abraham would have been "damned," simply from the *want* of a Savior. As the fact was, his faith saved him. According to the hypothesis his unbelief would have made the "promise of God of none effect," which was God's declaration that all, as believers, should be spiritually blessed in Abraham. Hence Abraham's salvation was conditional, depending on his *faith*, and his condemnation also depending on his *unbelief*. So in the Gospel message it is said, "He that BELIEVETH and is baptized shall be saved." In this the condition of eternal life is as clearly marked as in the case of Abraham, for it is the *believer* who shall be saved, the salvation wholly depending on his *faith*. Again: "He that believeth not shall be damned," is a further part of the *condition* of this Gospel message. That is, unbelief is the cause of his condemnation—the latter depending on the former. (f) Now, "damnation," as threatened in the Gospel mes-

sage, is a forensic term. It may be styled the contrary of justification, which is said to be a "forensic" or legal word. But if forensic, *to damn* is an act of Divine justice whereby God punishes sin. The question naturally arises, *Wherein does the mere act of unbelief constitute sin?* For it is plain to Arminians that a just and all-wise God can not pronounce the sentence of "damnation" on any one of his intelligent creatures, except that creature has violated some law in the Divine economy, whereby he should become guilty before God. Hence it becomes us to inquire what law it can be.

It can not be the law of works, and, therefore, suffering the penalty of Adam's transgression. That one man should suffer for the sin of another would be unjust. "Every man shall give an account of HIMSELF to God." Nor can it be an arbitrary decree of unconditional, personal reprobation. Such would be contrary to our ideas of the present probationary life which we have, and of the analogy of all things concerning us in this life, not to mention a score of objections to such a notion deducible from a better view of the Divine Being and his revelation to man. But the sin being found in unbelief, whereby one is condemned, the moral law that is violated is, indeed, the *condition* of the Abrahamic covenant. For the sins, in breaking the commands of the decalogue, may rather be regarded as the *fruits* of the sinner, made such by unbelief in breaking the term of the covenant. The accusation of the Judge, "I was a stranger, and ye took me not in," etc., implies this, otherwise salvation is not by faith but by works. This covenant was in the mind of Christ throughout all his preaching. In the Gospel message it is implied as strongly and clearly as any thing can be. Its promulgation, as a known law of God that men should observe and obey, is also implied. But when did God ever publish to man such a law? The only answer, in fairness, is, when he made the covenant with Abraham

and plainly set forth its condition to him—a condition most prominent in all our Savior's preaching, whether by parable or otherwise. He that said, "He that BELIEVETH and is baptized shall be saved; but he that BELIEVETH NOT shall be damned," said also, "He that believeth on the Son hath everlasting life: and he that BELIEVETH NOT the Son shall not see life; but the wrath of God abideth on him." Again, both in the Old and New Testaments, where the Almighty's denunciations are spoken in burning language against the Jews, it is on account of their unbelief." "Who hath BELIEVED our report," was the complaint of Isaiah long before the advent of our Lord, and himself cried, "Had ye BELIEVED Moses, ye would have BELIEVED me." So throughout all the Epistles, there is a constant implication of the Abrahamic covenant by the use of the words "*believe*" and "*faith*," as well as by the actual *naming* of that covenant and its full exposition with its application to *us* as to its condition and blessings. A fourth point of sameness, as to the Gospel of the old and new dispensations, is the *sign* of the inward grace in each respectively. In the covenant, the sign taught was circumcision; and in Christ's message water-baptism,* merely as the sign of the inward grace, is distinctly mentioned. We say *merely*, as opposed to its being any part of, or essential to obtaining inward purity; for many objections might be alleged against water-baptism being essential to pardon. Let a few suffice.

(a) The fatal one is, if we had no other, that baptism is *not* the *condition* of the covenant of grace at all. And baptism in the Christian dispensation either takes the place of circumcision in the Jewish or it does not. If it *does not*, then all those who lived before the present dispensation, and who were saved, obtained salvation without either baptism or any thing similar to it. If it *does*, then

* "Christian baptism answers to, and is instituted in the place of, Jewish circumcision." (Hibbard's Baptism, Part I, p. 61.)

Abraham was in a saved state nearly fourteen years *before* he received circumcision—the equivalent of baptism.

(b) If baptism is *absolutely essential* to regeneration, and must accompany faith—the sole condition in the covenant whereby we obtain remission of sins, then the plain implication is that faith “ONLY” is *insufficient* to save; and so to introduce water-baptism as an indispensable semi-savior, is virtually an absolute denial of justification by faith only, that doctrine which has stood since the first promise of our Savior was given, and which is “A MOST WHOLESOME DOCTRINE, AND VERY FULL OF COMFORT.”

(c) If water-baptism is positively needful for the pardon of sin and the regeneration of the soul, then, in case one has been pardoned in this way—granting the possibility of such pardon—and afterward commit sin in any manner, he must be baptized again and again, *ad infinitum*, in order to be pardoned of such subsequent sins. This is Scriptural in such a case; for, when the Church of Ephesus had left their “first love,” the Spirit said, “I have somewhat against thee, because thou hast left thy first love: . . . repent and do the FIRST WORKS.” Rev. ii, 5. Now, it is held by such religionists that the *first works* are “repentance, faith, and baptism” in order to pardon; hence, for every time a man sins, in departing from his “first love,” he must *repent, believe, and be baptized* to procure the Divine favor, if it be once a week all his life!

But the objector is taught to say, “By *no means*; for since the subject has been baptized, he may *now* pray; *before* he was baptized, being a *sinner*, he had no right to pray!” This objection may be settled by a few fair questions. (1.) Who baptized the thief on the cross *before* he prayed? (2.) Why did not Peter command that the Gentiles should be baptized *before* they received the gift of the Holy Ghost instead of *after* it, the account of which is given in the tenth chapter of Acts, beginning at verse 44?

(3.) As to the *practical* character of such an opinion as that of a penitent sinner having no right to pray, is there not much objection? Suppose a man who is well informed as to religious duty, who has read the Bible much, and has heard many excellent sermons, should live in sin, and enter the army as a sinner thus well informed, as thousands have done, and should be mortally wounded and neglected on the battle-field for several days—no one near to lend him aid. He perceives that he must die from loss of blood, from hunger, and thirst. His first thought is to prepare for death and eternity. He believes in the necessity of water-baptism, however, to pardon of sin; but, alas! no second person is there to baptize him; no water is there in sufficient quantity to immerse him! Or he may be cast alone on some barren island to perish, where there *is* water all around, and no one to administer the ordinance! How sad such cases as these! How miserably defective! But such a poor wretch who believes the truth of a better hope, though his eyes be gleaming in death, yet, with Abrahamic faith, “staggers not at the promise through unbelief,” and moves the compassion of Jesus in his behalf, realizing in his heart that “he that BELIEVETH on him is not condemned.”

(d) Another serious objection to baptism as essential to the remission of sin, is, that—granting its essentiality—it may absolutely fail to manifest such salutary importance. In the eighth chapter of Acts there is a plain account given of one Simon who “believed” and “was baptized,” yet *after* his baptism—which, of course, was administered in due form as to mode—he was found “in the gall of bitterness, and in the bond of iniquity.” Here is an instance of baptism administered *properly*, and yet it left its subject a base sinner still, worthy and well qualified for the scathing rebuke of the apostle. Now, since it has been shown that the thief was saved *without* baptism, and also the Gentiles *before* baptism, and since

it actually *failed* to save Simon, it amounts to demonstration that it is not essential to regeneration. Nor can the objector say that the case of Simon lies equally against faith as being essential to regeneration, since it is said that Simon "believed." For, there may be a merely nominal faith, and the person exercising such, as a mere assent to truth, may be in this sense said to *believe*. The simple belief of *assent*, that "Jesus Christ was the Son of God," was characteristic of this case. The devils have the same kind of faith, and if this entitles them to baptism, as a *saving* ordinance, all they need is immersion. Faith may not amount to a saving trust in God at all. This is the kind that Simon had, or he would not have remained, like many others, a baptized sinner "in the gall of bitterness, and in the bond of iniquity." Mr. Wesley properly says of the faith of Simon, that he "was convinced of the truth."

In this respect there is what we may call *degrees* in faith. For there, truly, is a faith in God even among bad men, as to his existence and attributes, while such may not be *justifying* faith, or that which is "unto salvation." But there can be no degree in baptism. This instance has just as much saving quality in it as any instance since the day that the ordinance was instituted, and yet it left Simon's "heart" "not right in the sight of God." So it leaves every man who depends on it for salvation. Now, those who make it, in most positive terms, essential to regeneration, would do well to notice three things. (1.) There is no passage of sacred Scripture that clearly declares water-baptism to be essential to pardon. (2.) Salvation through water-baptism is not once *argued* in the Bible, while whole books of the New Testament consist in full and elaborate argument to prove *justification by faith* ONLY. Those passages which have been taken, by different religionists, to teach a doctrine that in any way would conflict with that of *justification by*

faith ONLY, are always incidentally and disconnectedly expressed. (3.) To remove these *few*, out of the many objections that might be adduced, before they persist in their belief; for he who makes baptism the *substance*, instead of a mere shadow or sign of inward purity, and puts his trust in it, is as simple as the dog of fable, which was passing over a stream of water with a bone in his mouth, and supposing that he saw another dog in the water with a bone also, not discerning the difference between the substance and the shadow, dropped the *reality*, caught at the *shadow*—lost ALL! These objections, then, being laid aside, as mere side issues bordering on the question, and deserving some notice, the four points of identity between the preaching of Christ and that Gospel preached to Abraham, are, as the mind would naturally suppose, enough to show that the message given to the disciples, and the Gospel preached to the patriarch, are one and the same, in every essential respect. But that preached to the latter was not *entire sanctification*, as such, but it was justification which God imputed to him for his faith. Now, the Gospel in both dispensations thus found to be the same, and that preached to Nicodemus admitted to be regeneration and not complete sanctity, being perpetually taken by the advocates of the latter to prove the former, it is most conclusive that there never was another doctrine, as an inward work, preached by the one eternal Christ since the morning of time. And unless the advocates of their peculiar sanctity can prove that their doctrine was preached to Abraham, both it and their arguments must fall. Since it is not implied in the covenant, since St. Paul continually called it justification, and since the Gospel message implies that very thing, it may be safe to say, that he who preaches entire sanctification, preaches more than the covenant of grace, more than the commission to the disciples warrants, and more than Christ did. “He that hath ears to hear let him hear.”

ARGUMENT X.

ENTIRE SANCTIFICATION, AS AN INWARD BLESSING SUBSEQUENT TO REGENERATION, IS OBJECTIONABLE.

1. It is objectionable because not Scriptural, according to fair and established rules of interpretation, as to the use of the *context* in theological writings. Whenever the theologian attempts to give the sense of any passage of Scripture, having connection with a discourse, or argument on the part of its inspired author, he ought to pay particular respect to the context. This is reasonable and fair; for we find that men of learning, who have written on the best mode of expounding the Scriptures, have given special directions on this department of Biblical exegesis. I may instance among these the "Introduction to the Study of the Bible by" Mr. "Thomas Hartwell Horne," a book deserving a place in the library of every preacher and theological student; a book recommended, also, by the usage of our Church, to her ministers in the regular course of study, as given in the Discipline. This book speaks well on the observance of the context, as necessary to a correct interpretation of the sacred Scriptures. It says, "Another *most important* assistance for investigating the meaning of words and phrases, is the consideration of the *context*, or the comparison of the preceding and subsequent parts of a discourse; as this *alone*, in many instances, CAN enable us to determine that signification which is best adapted to any word or passage."*

The same usage is necessary in the investigation of the words of the written law. Thus Blackstone says, "The fairest and most rational method to interpret the will of the legislator is by exploring his intentions at the time

* Horne's Introduction, abridged edition, p. 116.

when the law was made, by signs the most natural and probable; and these signs are either the words, the CONTEXT, the subject-matter, the effects and consequence, or the spirit and reason of the law.”*

Now, I say, as to these facts as rules of interpretation, that those who have written on Christian perfection, as a separate work from regeneration, have not observed the context, according to the fair and established usage of Scriptural exegesis. For illustration: Dr. Peck, in the ninth chapter of his work on Christian Perfection, heads this chapter, “DIRECT SCRIPTURE PROOFS,” that is, proofs of entire sanctification or Christian perfection; he regarding these as synonymous expressions. After some introductory remarks in the beginning of this ninth chapter, he says, “We have ample Scripture testimony which we suppose directly in point. This I shall now proceed to adduce.

“1. I first urge that God commands us to be perfect. ‘Be ye therefore perfect, even as your Father in heaven is perfect.’ Matt. v, 48. Again: ‘Finally, brethren, farewell. Be perfect.’ ‘Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength.’ Mark xii, 30. ‘Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ 2 Cor. vii, 1. I need add no further instances of this class, because if the argument which I base on these is valid, the evidence they afford is perfectly conclusive; but if unsound, a multitude of passages of the same class would give it no additional strength.”

Such is the quotation which I take from Dr. Peck’s book, p. 207. I do not intend to argue, in this place, the meaning of these passages, as I understand them, and prove the same from the context of each respectively,

* Chitty’s Blackstone’s Commentaries on laws of England, Vol. i, p. 40.

but I wish to observe that the Doctor did not call in the context to his aid once, but he has just given the passages as he finds them, and takes it for granted that they all mean the *inward* work of grace in the heart, and supposes that his readers will take them in the same sense. I say, however, without argument in this place, as I will treat of these texts and ones similar to them in the second part of this work, that these proof-passages of the Doctor do not refer to the *inward* work of grace, but to the *outward*; that is, to the keeping of the law of God, as the fruit of the inward work. The author of the "Plain Account of Christian Perfection," page 54, brings forth the same passages in proof of the same point, to show that God has given direct *commands* that we should be *perfect*; and from the author's manner of treating the subject throughout, it is evident that he uses the word "perfect," and such like, in his quotations in the sense of a deeper work of grace in the heart than that of regeneration. And this being so, I say concerning him, as concerning Dr. Peck, that the contexts of the passages will not sustain him in his position; but they will show that perfection means the outward duties and obligations of the Christian religion, as the fruit of the inward work, which work is nothing more nor less than regeneration.

Now, one so disposed, could easily institute an argument, and prove his point from the Bible; to show *that there is no God*. He might bring the "Direct Scripture Proofs," but who would pronounce such an argument valid? One glance at the context would show him that it represents the *fool* as saying that there is no God. And yet there is absolutely no more reason why we should pay any more attention to the context in this passage, which brings the "Direct Scripture Proof" that there is *no God*, than that we should observe it in those proofs of perfection as held by Dr. Peck and others.

Again, any one disposed to believe in the unconditional

election and reprobation taught by John Calvin and his followers, might take "Direct Scripture Proofs" from the ninth chapter of the Epistle to the Romans, in these words: ("For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Now, such an argument would be sound, so far as "Direct Scripture Proofs" are concerned, and many have fallen into the Calvinistic theory because they have looked at such "proofs" apart from their contexts, which contexts are as essential to the true meaning of St. Paul in this passage, as the union of the head and body is to the animal life. Nor is there any Arminian writer who can extricate himself and his friends from the arguments of Calvinists, as based on such passages as those in Romans, who will not take the context, which in this case embraces the whole Epistle from the beginning, and also what follows, and therefrom show that the apostle is only illustrating God's great plan of saving both Jews and Gentiles by faith, instead of by an unconditional election saving some through a narrowly-contracted partiality, and by reprobation rejecting others as if by hatred.

It is by a clear argument from the context that Rev. Richard Watson* has forever vindicated the Arminian faith, wherein, in our opinion, he has consigned unconditional election and reprobation to eternal oblivion. In treating on Rom. viii, 30, "Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified," as to the *context*, this eminent theologian says: "The chapter in which the text is found is the lofty and animating conclusion of St. Paul's argument on justification by

* Institutes, chapter xxvi.

faith: it is a discourse of that present state of pardon and sanctity, and of that future hope and felicity, into which justification introduces believers, notwithstanding those sufferings and persecutions of the present life to which those to whom he wrote were exposed, and under which they had need of encouragement. It was obviously not in his design here to speak of the doctrines of election and non-election, however these doctrines may be understood. There is nothing in the course of his argument which leads to them, and those who make use of the text in question for this purpose are obliged, therefore, to press it, by circuitous inferences, into their service. As the passage stands in intimate connection with an important and elucidatory CONTEXT, it ought not to be considered as insulated and complete in itself: which has been the great source of erroneous interpretations.”*

From this we see the use of a *context*, as used in important passages by so great a reasoner as Rev. Richard Watson, and also his opinion, that “*the great source of erroneous interpretations*” has been by considering passages of Scripture as “*insulated and complete in themselves.*” And this is, forsooth, the very thing that our writers on Christian perfection have done, in giving what they have called DIRECT SCRIPTURE PROOFS. Mr. Watson himself has done it, as well as Dr. Peck, in giving 2 Cor. vii, 1, and 1 Thess. v, 23, as his proof of entire sanctification in the Institutes. These texts will be examined in their place in this respect. Our rational nature, therefore, is disposed to pronounce their works on perfection *objectionable* on the same ground that themselves object to others, and in accordance with the received rules of Biblical exegesis.

2. *Entire sanctification, so termed, is objectionable because it is contrary to the real Biblical meaning—the usus loquendi—of ἁγιάζω, hagiāzo, to sanctify, and its derivative,*

* Institutes, Vol. ii, p. 356.

ἁγιασμός, *hagiasmos*, *sanctification*. Writers on Christian perfection and sanctification teach that to *sanctify* is to do an *inward* work in the heart. That is to say, they teach that to be sanctified is to have the *heart renewed*. In the "Plain Account of Christian Perfection," p. 48, is found this language in the form of question and answer: "Question. What is it to be sanctified? Answer. To be RENEWED in the image of God, 'in righteousness and true holiness.'" Again: Dr. Peck—"Christian Perfection," p. 30—thus defines sanctification: "Sanctification is THE RENOVATION OF THE HEART." Now, I am not a willful fault-finder, yet I am inclined to disagree with great men sometimes, and so in this instance. If to *sanctify* means to *renew in the image of God*, and if *sanctification* means a *renovation of the heart*, then, of course, the former means the *inward* act, and is synonymous with to *regenerate*, to *beget again*, to *quicken*, etc., all of which, according to Mr. Watson's definition of regeneration as found in his Theological Dictionary, mean "*the recovery of the moral image of God upon the heart*," since these several terms mean that act of the Holy Spirit by which this work of regeneration is produced. Hence, to *sanctify* the heart, in the sense of a renewal *in the image of God*, as the Plain Account of Christian Perfection has it, is just to do nothing at all, as a separate and distinct work; for this has, according to Mr. Watson, all been done in the act of regeneration, which he has told us is just the same work, namely: "The recovery of the moral IMAGE OF GOD UPON THE HEART." And the latter means the *inward* action, and is equivalent to *regeneration*, the *new birth*, a *quicken*ing, or any other word that will express *all* the conceivable, inward work of the Holy Spirit in the heart of a true child of God. But such is not the case, in our opinion; for the words under consideration do not appear to have such a meaning as to convey the idea of an *inward* act, and of an *internal state* of grace. That is, they do not

signify the taking away of sin from the heart and this act having been wrought.

As I am not unaware of the fact that some may regard this assertion as daring in a polemic, yet wishing to be honest, and to follow truth regardless of consequences, I will now give some of the most accredited authorities in defining the verb *to sanctify*. This word, taking things in their proper order, is first found in the Old Testament Scriptures in many places, and since this portion of the Bible was originally written in the Hebrew language, I will first give the Hebrew verb precisely as it is in Gesenius's Hebrew-English Lexicon, and I will give every reference and word just as I find it.

“קָדַשׁ and קָדַשׁ Num. xvii, 2, fut. יִקְדָּשׁ.

“1. *To be pure, clean*, pr. of physical purity and cleanness: see Hithpa, No. 1, and adj. קָדוֹשׁ. Kinder. is pesh. קָדַשׁ, of which the primary idea is ‘to be bright.’ Hence,

“2. *To be holy, sacred, sanctus*; so in all the kindred dialects, espec. in Pi, or Pa. (a) Of a person who consecrates himself to God, and so regards himself as holier than the profane, vulgar. Is. lxxv, 5, קָדַשְׁתִּיךָ, *I am holy unto thee*, for קָדַשְׁתִּי לְךָ; or of those who are consecrated by touching sacred things. Ex. xxix, 37; xxx, 29; Lev. vi, 11, 20. (b) Of things destined for the sacred worship. Num. xvii, 2, 3; Ex. xxix, 21; or which are consecrated by the contact of sacred things. 1 Sam. xxi, 6; Hag. ii, 12; or which are devoted to the sacred treasury. Deut. xxii, 9.

“NIPH. 1. *To be regarded and treated as holy, to be hal- lowed, sanctified*, sc. God, c. קָ. Lev. x, 3; xxii, 32. Also, *to show one's self holy, glorious*, in any one, either by bestowing favors, Ez. xx, 41; xxviii, 25; xxxvi, 23; xxxviii, 16; xxxix, 27; or by inflicting judgments, Ez. xxviii, 22; Num. xx, 13; Comp. Is. v, 16. 2. *To be con-secrated*, e. g., the sacred tabernacle. Ex. xxix, 43.

PIEL. קָדַשׁ, *to make holy, to sanctify, to hallow*, that is, 1. *To hold sacred, to regard and treat as holy*, as God. Deut. xxxii, 51; a priest, Lev. xxi, 8; the Sabbath, *to keep holy*, Ex. xx, 8; Deut. v, 12; Neh. xiii, 22; Jer. xvii, 22; xxiv, 27; Ez. xx, 20. 2. *To pronounce holy, to sanctify*, e. g., the Sabbath, Gen. ii, 3; a people, Lev. xx, 8; xxi, 8. Also, *to institute any holy thing, to appoint*, e. g., a fast, Joel i, 14; ii, 15—parallel with קָרָא—a festival, 2 Kings x, 20. 3. *To consecrate*, e. g., a priest, Ex. xxviii, 41; xxix, 1; 1 Sam. vii, 1; an altar, the temple, Ex. xxix, 36; Lev. viii, 15; Num. vii, 1; 1 Kings viii, 64; the first-born, Ex. xiii, 2; the people of Israel, Ex. xix, 10, 14; Josh. vii, 13; a building when completed, Neh. iii, 1; a mountain, as separate and distinguished from all others, Ex. xix, 23. Hence, *to consecrate or sanctify with solemn rites*, e. g., by lustrations for sacrifice, 1 Sam. xvi, 5; Job. i, 5; troops for battle, Jer. li, 27. Comp. Hiph. Also, קָדַשׁ מִלְחָמָה, *to consecrate*, or inaugurate, *a war, battle*—that is, with sacred rites, Comp. Ps. cx, 3; 1 Sam. vii, 9, 10—q. d., *to prepare, to begin*, Joel, iv, 9; Jer. vi, 4. Trop. Mic. iii, 5. PUAL part. מִקְדָּשׁ, *consecrated*, spoken of priests and sacred things, Ez. xlvi, 11; 2 Chr. xxvi, 18; xxxi, 6; Is. xiii, 3. מִקְדָּשִׁי, *my consecrated ones*, that is, soldiers whom I have consecrated to war; Comp. Jer. li, 27. HIPH. 1, i. q. Pi., No. 1, Is. viii, 13; xxix, 22; Num. xx, 12. 2, i. q. Pi., No. 2, *to pronounce holy, to sanctify*, Jer. i, 5. 3, i. q. Piel No. 3, *to consecrate to God*, Lev. xxvii, 14; sq. Judges xvii, 3; 2 Sam. viii, 11; 1 Chr. xxvi, 27. Also, of God, *to sanctify, to hallow* for himself, e. g., the first-born, Num. iii, 13; viii, 17; the temple, 1 Kings ix, 3, 7. HITHP. 1, *to cleanse or purify one's self*, by sacred ablutions and observances; 2 Sam. xi, 4; וְהָיָה מִקְדָּשָׁתָּהּ מִטְמֵאָתָהּ, *for she had purified herself from her uncleanness*; Is. lxvi, 17, coupled with הִטָּהַר. Often of the priests and Levites, as purifying themselves for the holy service,

Ex. xix, 22; 1 Chr. xv, 12, 14; 2 Chr. v, 11; xxix, 15, al. Comp. Kal. No. 1. 2. *To show one's self holy*, that is, pure from guilt, *to sanctify one's self*, Lev. xi, 44; xx, 7; of God as the punisher of guilt, Ez. xxxviii, 23. 3. *To be celebrated, kept*, e. g., a festival, Is. xxx, 29."

Here ends the definition of the verb *to sanctify*, as given in the Hebrew Lexicon—Dictionary. In every instance, even to a punctuation mark, it is *verbatim*. For the assistance of the reader, who may be unacquainted with the Hebrew, I will here add a few words of explanation, essential to an understanding of the abbreviations which it employs. There are some of those also from the Latin. Thus: "fut.," for *future*; "pr.," *properly*; "no.," *number*; "adj.," *adjective*; "kind.," *kindred*; "per.," *perhaps*; "esp.," *especially*; "sc.," *scilicet, to wit*; "c.," the initial letter of *cum, with*; "parall.," *parallel*; "comp.," *compare*; "q. d.," the initials of two Latin words, *quasi dicat, as if it should say*; "Trop.," *tropically*; "part.," *participle*; "i. q.," initials for *id quod, the same as*. Besides these, the first division in the definition is called KAL, and extends to the abbreviated word "NIPH." The words "KAL," and the abbreviated words in capital letters, found in the definition, are the names of the parts of the Hebrew verb. They are called the *species* of the verb. They correspond, for the most part, to the voices in the English verb, as found in our own English grammars. KAL is the *active voice*; NIPH'AL is the *passive voice*; PIEL is the *intensive active*; PUAL is the *intensive passive*; HIPH'HIL is the *causative active*; HITHPA'HEL is the *reflexive*.

Now, every-where in the Old Testament, in which this verb is found, it is in one or the other of these species or voices. If it is found in the Hebrew Scripture in the KAL form, the word is defined in the KAL species, or division of this definition. If it is found in the NIPH'HAL, in the Bible, its definition is found in that part which comes under NIPH'HAL, and so of the rest.

Now, reader, observe two things: 1. You here have the meaning of the verb *to sanctify*, as given by what may be regarded as the best authority in the world, and perhaps is; it is sufficiently explained to you, and several proof-passages given under each division. 2. Observe that in the many passages referred to in the definition, not one of them means *to take away sin*, or *to blot out sin from the heart*; that is, none of them means *to quicken* a soul “dead in trespasses and sins;” none of them means *to purify morally*. And, since this is so, it does not signify *to sanctify*, in the sense of a “renovation of the heart,” in all the Hebrew Bible! Nor can I find the word *sanctification* in the English Old Testament! The Hebrew word *שָׁקַד*, *kodhesh*, derived from the verb above given, is not once defined by the word *sanctification*, which it should mean as the proper abstract idea of the verb, if the latter means *to sanctify*, in the sense of *to renovate* the heart. Of this noun, the most that Gesenius says, in favor of entire sanctification, is: “Rarely only, and in doubtful examples, is it to be rendered as abstract holiness. Am. iv, 2; Ps. lx, 8; cviii, 8, in which places *בְּקִדְשׁוֹ*, *בְּקִדְשִׁי* is usually translated, *by my (his) holiness*; perhaps more correctly, *in my (his) sanctuary*. Septuagint in Ps. ll. cc., ἐν τῷ ἁγίῳ αὐτοῦ;” that is, *in his sanctuary*. Now, in all the passages in the above quotation, as the references will show, the holiness is predicated of God, and not of the inward purity of the heart of man. The passages in the Psalms will be found in our English Bible, in Ps. lx, 6; and in cviii, 7.

We now pass from the Hebrew to the Greek, and still examine the meaning of the verb *to sanctify*. In the Greek translation of the Hebrew Bible, called the Septuagint, ἁγιάζω, *hagiazō*, is the word used by those learned Jewish translators, as designed to give the proper meaning and rendering of the Hebrew verb *שָׁקַד* (*kadhash*), *to sanctify*, just quoted. It is thus defined by Rev. John

Groves in his "Greek and English Dictionary:" "*To consecrate, sanctify, separate, or set apart; to esteem or revere as holy, or sanctified; to purify, cleanse from pollution; to expiate, atone, appease, to hallow, sanctify, make holy.*" There is no one of these meanings that would indicate *moral* cleansing or purifying. Since he makes no reference to any passage of Scripture in this definition, we have no reason at all to think that the word means *to purify morally*, simply because he says it signifies *to cleanse from pollution, to purify*; for he may have meant *ceremonial* cleansing.

It is defined thus by Liddell and Scott's Passow's Greek-English Lexicon: "*To hallow, purify, consecrate, of persons, Septuagint, Ex. xix, 22, in pass.; New Testament, John x, 36, of things, Matt. xxiii, 17: 2, to cleanse from pollution, purify, Septuagint, Lev. xvi, 19; New Testament, Heb. ix, 13.*" These learned and approved authors one would suppose to be sufficient. The meanings given by all, of *consecrating* or *setting apart* to any holy purpose, of course do not come within the legitimate province of our argument. Neither does the definition, *to regard or revere as holy*, which corresponds to the Hebrew PIEL, No. 1, above given, and is there defined, *to hold sacred, to regard and treat as holy*, spoken of God, of a priest, of the Sabbath. For the reference to passages, please see under PIEL, No. 1, in the Hebrew definition already given. The word is defined by Liddell and Scott, with its reference to Lev. xvi, 19, and to Heb. ix, 13, I will now examine. Referring to these passages, they say it means *to cleanse from pollution, purify*. The passage reads, "And he [the priest] shall sprinkle of the blood upon it [the altar] with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." The Hebrew word which is here translated "hallow," is in the PIEL species. Now, please to turn back and look under PIEL No. 3, and you find "*to consecrate*" given as

the definition, under which you will find it spoken of a priest, of an altar, a temple, the first-born, etc. You will also see a reference to Lev. viii, 15, where it is said, "Moses . . . sanctified it [the altar]." Hence, *to cleanse from pollution, to purify*, as given by Liddell and Scott, mean no more than to *consecrate* an altar, since in the Septuagint the verb is *ἀγιάσει*, *hagiasei*. As to the passage in Hebrews, the words themselves show that the apostle had reference to Jewish purifying, since he speaks of the "blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [*ἀγιάζει*] to the purifying of the flesh." It might here be shown further, that the verb *to sanctify* and the noun *sanctification* occur a number of times in the New Testament, neither of which, from an impartial exposition, gives us any clear evidence of an inward work of grace; but since these passages will all be carefully considered hereafter, we pursue this point no further for the present. Anticipating, therefore, our conclusion to a future argument, since the Lexicons and the passages themselves do not favor what is called entire sanctification, the theory seems objectionable, being contrary to the Scriptural meaning of the words. It is true the "*sanctification of the spirit*" is mentioned in Scripture, and "*being sanctified by the Holy Ghost*;" but what these passages really mean, on a fair investigation, is a question yet to be settled in the proper place.

3. Entire sanctification, as it has been taught, may be regarded as objectionable, because it involves its friends in *contradictions* as to important consequences. The question has often been asked, "What will become of a man if he die in a merely-justified relation before he is wholly sanctified?" As to this, it is held that God has begun the work of grace in the heart, and he will carry it on till the day of full and final redemption; that if such a man die suddenly he will be saved, because God will cut the work short in righteousness. This notion is elsewhere charged

to Calvinism, whence it has been borrowed. Those who adopt the doctrine of complete sanctity, as a distinct work from regeneration, hold that when a man is justified and regenerated sin remains in him still, and that he must be wholly sanctified before he can enter into the final heaven of God's people. And this being the case, they must surely regard regeneration as insufficient as a work of grace in the heart; but if they consider it a sufficient preparation for heaven, then the absolute necessity of entire sanctification, as subsequent, is not perceived. But we have never known an advocate of this theory who could fully and fairly clear up this consequence connected with the subject so as to honor regeneration as being a sufficient blessing, and at the same time maintain the absolute necessity of another distinct work in the soul. Here we will show how Dr. George Peck reconciles this question, and then the reader can see for himself. On pages 30 and 31 of "Christian Perfection . . . Abridged from the author's larger work," this language is found setting forth the *all-sufficiency* of regeneration: "It would be equally foreign from the views both of St. Paul and Mr. Wesley, to speak of those who are not sanctified *wholly* as in a state of damning sin; for they are justified and born anew, and consequently adopted into God's family. And though their sanctification may not be complete, they have the promise of eternal life, and of course have the pledge of complete sanctification, if they should be cut off by death in that state. It is most absurd to suppose that a justified soul can be lost, without having forfeited his justification by backsliding." Now, here is as strong language as can possibly be written in favor of eternal salvation through the one blessing of which he speaks—"justified and born anew, and consequently adopted into God's family." Yea, he even says that "*it is most absurd to suppose that a justified soul can be lost, without having forfeited his justification by backsliding.*" Now,

please turn to the thirty-seventh page of the same book, where the author gives Rev. Richard Watson's definition of sanctification, as found in his Theological Dictionary, and indorses the same. A part of this will suffice, which is as follows: "Sanctification in this world must be complete; the whole nature must be sanctified, all sin must be utterly abolished, or THE SOUL CAN NEVER BE ADMITTED INTO THE GLORIOUS PRESENCE OF GOD." Here he is speaking of entire sanctification, as subsequent to regeneration, and he claims that if it is not "*complete*" "*in this world*," and "*all sin utterly abolished*," the soul "*can never* be admitted into the glorious presence of God!" Is this question made clear by the Doctor? Is it not virtually saying that if a man is merely justified and regenerated, he *will* be saved as such in case of death? and, again, is it not virtually saying that if a man is not wholly sanctified also, that he *will not* be saved in case he die? Is it not a law of our rational nature, that two propositions exactly opposed to one another can not both be true? Is not the fact here inevitable, that the present adopted theory of entire sanctification, as a subsequent work to regeneration, is not only objectionable, but absolutely *untenable*?

4. A very objectionable feature of the theory in consideration is not yet fully developed; for it involves its advocates in a monstrous absurdity, as to consequences, if these be inferred from Dr. Peck's *data*—virtually esteeming a man a child of God and a child of Satan at the same time! For speaking of those who are merely justified and regenerated, and not yet wholly sanctified, the Doctor, in the above quotation, says *they are justified and born anew, and consequently ADOPTED into God's family*. So if they are ADOPTED into God's family, they are the children of God; for, *to adopt* means to take the child of another and make it as one's own, and in the economy of Divine grace, it is taking the child of the wicked one, and, through justification by faith, making

him a child of God. Then the Doctor, adopting Mr. Watson on sanctification, says *all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God*. But according to his theory, as found on page 36, sin is not “utterly abolished” in one merely justified, for he says, “The soul is regenerated, but not wholly sanctified—sin is subdued, but is not wholly taken away—the body of sin is nailed to the cross, but still occasionally struggles.” Therefore, a justified man “*can not be admitted into the glorious presence of God.*” But if not “admitted,” he must be lost; and if lost, he is not a child of God; and if not a child of God, he must be a child of Satan. But we have already proved him to be a child of God by means of his justification, because therein he was ADOPTED; hence he is a child of God and a child of Satan at the same time! O thou theory of entire sanctification, hadst thou come from God thou wouldst be consistent!

5. The theory in question is objectionable, because the Bible no where gives an *example* of it, as a subsequent and distinct blessing from regeneration. I am not unaware of the fact that in this objection I again enter upon controverted ground—be it so; this can not be helped. Here, on the contrary, necessity is laid upon the writer to expose another error in the writings of Dr. Peck. It is common, however, as an error, with all who hold to the same plan of complete sanctity. What will disprove one will virtually disprove all of the same belief.

Without giving his words *verbatim*, it will suffice to say, that on page 228 of his book he gives the names of several persons mentioned in Scripture as *instances* “of persons said to be *perfect, blameless, upright,*” etc., among whom he mentions Enoch, Elijah, Daniel, Noah, David, Josiah, Zachariah, and Elisabeth. As to these, it may be asked, Who can prove that any one of all these persons was ever wholly sanctified in the sense of a subsequent

blessing to regeneration? All of these need not be mentioned in opposing arguments. Let a brief notice of the facts in the history of Enoch, and of Zachariah, and Elisabeth suffice for all. As to Enoch, it is said, "Enoch walked with God . . . three hundred years." Now, "*to walk with God*" does not mean to receive a second and subsequent blessing to that of regeneration, as some hold entire sanctification to be, but it means the keeping of the moral law—the observance of all God's holy commandments, great and small, as the fruit of regeneration. The proofs which may be adduced on this declaration are, truly, very many, from the plain statements of the Bible, and on this alone should we depend; for no man's mere *ipse dixit* in this theological investigation should be taken, no odds what his reputation may be. Emphatically, there is but one source to which we can go for unerring light and wisdom on all religious subjects, and that is to the Holy Scriptures, "PECK'S RULE OF FAITH," to which we presume there can be no valid objection. The writer would not impose on the credulity of those who are more inclined to take for granted whatever may be found written in any book of pious title than to investigate for themselves. The Bible is the sure rock on which the theologian may erect his superstructure and feel secure.

What we understand by "walking with God," is plain from Psa. cxix, 1, which says, "Blessed are the undefiled in the way, who walk in the law of the Lord." The word "undefiled" in this quotation is *perfect* in the Hebrew, and this is its radical meaning; for the verb from which it is derived, in the Hebrew, signifies, "*to complete, to perfect, to finish,*" besides other similar meanings which I need not mention. Moreover, the word "undefiled" is translated from the original by the word "perfect," in Gen. xvii, 1, where God said to Abraham, "Walk before me, and be thou PERFECT." And in the margin of our reference Bibles the word "undefiled" is marked "*perfect*

or *sincere*." If we give this word a regular meaning, that is, *one* definition, from which there is likely no need at all to depart in any case, since the root means "*to perfect*," consistency requires us to let that *one* meaning be "*perfect*." But we see further, that this perfect man is said to be perfect "IN THE WAY." The Hebrew word דָּרֶךְ *dharek*, here translated "*way*," is thus defined by Gesenius, "A way, that is, *course, mode, manner*, in which one *walks, lives*, which one follows; . . . spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk." But all the moral precepts of the Bible are embraced in what "Jehovah approves," and they constitute the way "in which men ought to walk." The word "IN" of the text means, in a fuller sense, *as to*, or *in respect to*, the way. The Psalmist speaks of the man *perfect as to the way*. That is, the respect *wherein* he is perfect is clearly pointed out. That the Bible teaches perfection is very plain, but the true sense in which such perfection is to be understood, is another question entirely. The passage does not say, "Blessed are the perfect" *in*, or *as to the heart*, but the limitation is, *as to the way*, as to the Divine *life, or mode of living*. Nor is it to be denied that the phrase "*perfect heart*" can be found about fourteen times in our version of the Old Testament, but not once in the New, according to Cruden's Condensed Concordance, but this fact makes no objection, whatever, to the views advanced in this work which make perfection the *outward* part of the Christian religion. This will appear from several considerations.

(1.) To the best of our knowledge, those who have written on entire sanctification have never taken one single passage of the fourteen as proofs of their theory, and should they attempt to do it hereafter, it would only be introducing new matter somewhat contrary to the rule of a public debate. The fourteen passages referred to are, 1 Kings viii, 61, xi, 4, xv, 3, xv, 14; 2 Chr. xv, 17; 2

Kings xx, 3; Isa. xxxviii, 3; 1 Chr. xii, 38, xxviii, 9, xxix, 9, and 19; 2 Chr. xvi, 9, xxv, 2; Psa. ci, 2.

(2.) In all these passages—except the last mentioned—the original word translated “perfect,” is שָׁלֵם *shalem*; and it may be regarded as a somewhat spurious translation, so far as the exact point of theology in question is concerned; since (a) those who are much attached to the word *perfect* may give it the idea of inward purity in the sense of what they call *entire sanctification*. (b) The word does not mean “*perfect*” in the sense of *purity* at all, nor does our lexicographer so use it in the place where he defines it as applied to the heart. Under his first definition he gives “*whole, sound, perfect,*” and applies these meanings to “just weight and measure,” Deut. xxv, 15; and “*whole, safe, unharmed,* Gen. xxxiii, 18; of an army, Neh. i, 12;” and “*whole stones, that is, not hewn,* Deut. xxvii, 6.” Secondly, he defines it, “*completed, finished,* 2 Chr. viii, 16”—spoken of the temple. Third, he defines it, “*living in peace and friendship, peaceful, friendly*—see root in PUAL, HIPH’HIL, HOPH’HAL.” Just here he quotes several of the fourteen passages where the word is applied to the heart. Now, if we examine the verbal root of this adjective in the three species, as he has directed, we find that he defines it in PUAL “*to be at peace with any one;*” in HIPH’HIL, “*to make peace with any one,*” “*to make a friend of any one;*” in HOPH’HAL, “*to become the friend of any one.*” Now, since the root of this adjective contains the idea of *peace*, as shown in these several instances, and since the adjective itself is correctly defined, as a branch from the root, by the word “*peaceful,*” this, therefore, must be the proper translation of thirteen of the texts. We may then, as an example, take 1 Kings viii, 61, and translate, “Let your heart therefore be PEACEFUL with the Lord our God, to walk in his statutes, and to keep his commandments.” This peaceful heart just agrees

with the doctrine of regeneration as taught by Christ and the apostles wherein the soul has *peace*, and as a fruit of that regenerated state constantly exhorted to keep the commandments just as in 1 Kings viii, 61.

Now, a *peaceful* heart implies a regenerated heart, and all these passages come in to teach us no more than simply *regeneration*, and in no way can entire sanctificationists claim one of them on critical examination. As to the passage in Psa. ci, 2, the word “perfect” is תָּמַם *tamam*. This is the last of the fourteen passages referred to, and radically it means *perfect*, and perhaps more nearly approaches the idea of *entirety* than that of *purity*, since the root תָּמַם, *tamam*, means “to complete, to perfect, to finish,” in the sense of *doing a deed or work*, as with the *hands*, and not in the sense of *purifying the heart* by the HOLY SPIRIT, as Josh. v, 8, “When they had done circumcising all the people.” Hebrew, פָּאֶשֶׁר-תָּמַם, כָּל-הַגּוֹי לְהַמּוֹל, *when PERFECTED all the people to be circumcised*. See the marginal note in our reference Bibles on this last-quoted passage. So Josh. iv, 1, “When all the people were clean passed over Jordan.” Hebrew, “When all the people, תָּמַם, *tammu*, PERFECTED to pass over the Jordan.” Compare the Septuagint, ἐπεὶ συνετέλεσε πᾶς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην, *when PERFECTED all the people passing over the Jordan*. And even if this criticism will not suit the taste of some, let them adhere to the word *perfect*, in the fourteen instances given, but, then, let them show that a regenerated heart, in point of purity, is not perfect. With this side issue laid aside, which the objection in hand seemed to demand, we return now to the phrase, *as to the way*. This is analogous to the Latin *Ablative of limitation*. If we wish to speak of a man perfect *in* or *as to* the way, in Latin, we may say *perfectus via*, or *immaculatus via*. If we wish to express the same in Greek, we may use the *Accusative of specification* and say, τέλειος τὴν ὁδόν. This much shows that the perfection spoken of

does not consist in an inward work, but it is *as to the way*, or *outward life*. The passage further says, "Who walk in the law of the Lord." The relative pronoun "who" refers to "men" understood, with which the adjective "perfect," or as here rendered "undefiled," agrees, or as the English scholar would say, "qualifies men understood." Therefore, they "who walk in the law of the Lord," and the perfect "as to the way," are the same, they are in grammatical apposition. The verbal translation from the Hebrew perhaps stands thus: *O the blessedness of the PERFECT AS TO THE WAY, THE WALKERS in the law of Jehovah*. So it is said of Enoch that he "walked with God," but a walker with God and a man perfect as to the way being the same, it follows that Enoch was a *perfect man as to the way*, which perfection was just his keeping the moral law, as he had it revealed to him in his day, as the fruit of his justified relation. St. Paul has given us a plain account of this man: "By faith Enoch was translated; . . . for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The apostle thus says of Enoch: 1. That he "pleased God." 2. That he had a testimony of this fact. 3. That without faith he could not have obtained the Divine favor. 4. That, virtually, at some time in the life of Enoch, before he obtained the Divine favor, he came to God, believing in his existence, and that if he would seek him diligently he would find him. These four facts are credible from the account. But the faith which he exercised was the term—man's part in the covenant, although at that time salvation *in the covenant* was only in the intention of God. The several facts that Enoch had access to God, implied in the phrase, "walked with God," the fact that he had the "testimony," the fact that a comer to God *must* believe in his existence—*must* believe him to be

a "Rewarder"—*must* believe in seeking him "diligently"—all show that Enoch was justified by faith, and that for three hundred years he was *perfect* as to the keeping of the law of God, as a fruit or sign outwardly of the inward grace regeneration. Hence it may be fairly denied, both now and forever, that Enoch ever received that blessing which is called entire sanctification. As to Zacharias and Elisabeth, it is said: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke i, 6. Does this passage say that they were perfect, or wholly sanctified as such? The word "righteous" means *just*, as shown in a former argument; it does not mean *sanctified*, nor does it mean *wholly sanctified*. We might with all propriety translate the text: "They were both JUST before God;" that is, they were *justified*—in a *justified relation* to God, and like Enoch, as above shown, their walking in the commands of God blameless, was the fruit of their justified relation and regenerated state. No more need be added on this point, for these two instances, as examples of what is called entire sanctification, are no examples at all; nor are the cases of Noah and David, and a score of others, any better proof, on a fair examination. Therefore, the system of perfection, as used in the sense of several writers, is objectionable because the Holy Scripture gives no *examples* of it as such.

6. The doctrine is further objectionable because *it has no covenant with conditions and penalties*. God made a covenant with Abraham, as before mentioned. His own part of the condition of that covenant was, that he would give his Son as the Savior of the world, and Abraham's part in the condition of the same covenant was *faith*. Abraham "believed in the Lord and he counted it to him for JUSTIFICATION," and not for an additional blessing, and we are to be "blessed with faithful Abraham," if we also believe. The blessing in this covenant, as an inward

work, does not imply any more than *regeneration*. This, then, is the covenant. The advocates of the system in hand say that a man is to be entirely sanctified by faith—merely the performing of man's part in the covenant—but on God's part in the same covenant they look for more than was preached to Abraham—more than God promised—more than Christ died for—more than Christ preached—indeed, more than the mind of man can conceive of; it is inconceivable, and hence absurd. For one party to a covenant to comply with the condition therein, and then to expect the other party to it to do *more* than was stipulated for, is extremely unreasonable. Will God do a thing at one time that he will not do at another, under the same circumstances? If a man go to God and believe to-day, and be justified and regenerated *only*, and then go to him to-morrow and believe again, can he expect more from God than justification and its blessing again as before? Or if he obtain on the second day what some call entire sanctification, over and above what he obtained the first day, why did God trifle with him on the former occasion? If he *believed* at first unto justification, then he filled his part in the condition of the covenant. If he *believed* the second time, then he did no more, and where is the covenant in which God should do more; or that would give us the *idea* of his doing more than he did at first?

In fact, then, the doctrine of additional purity, as it is held, implies a covenant on the part of God having such a doctrine in it as entire sanctity, as such, and as the Lord's part of the agreement in that covenant. But then, since it is said to be by faith that we are to obtain such a blessing—granting the blessing to have an existence—and since faith is the condition on our part in another covenant, namely, the one with Abraham, it is obvious that there is a point wrong somewhere, since the advocates of this wonderful blessing take the condition of one

covenant, namely, the Abrahamic, and try to fix it up as the condition, virtually, of a *supposed* covenant which God never made, in which they look for entire sanctification instead of regeneration. And if on God's part we are to look for any thing *more* than regeneration, then, truly, we ought to look for something more on man's part than faith in order to obtain this great blessing, and so keep the account even. The way in which Dr. Peck, as is apprehended, would get over this troublesome part of the subject is by actually doing something of this sort, or, at least, approximating this, as is found in the following words concerning faith: "We are sanctified as well as justified by faith, and in both instances faith is the same in nature. It has respect to the doctrines and facts, to the precepts and to the promises of the Gospel. In relation to the doctrines and facts it is *credence*; in relation to the precepts, *assent*; and in relation to the promises, *confidence*. This great difference between the faith which justifies and that which sanctifies wholly, is, that the former contemplates simple pardon, or the canceling of guilt, while the latter respects the destruction of inward sin, and the entire restoration of the Divine image."*

In considering the views contained in this extract, observe, first, that the author divides the object of saving faith into four parts, namely: *doctrines, facts, precepts, and promises*. Confessedly, it is hard to see how the Doctor makes a theological distinction in the meaning of these four words, for theologically they must be considered, since we both are reasoning on a theological question. Suppose we show that in this sense these four words mean one and the same thing, when applied to the Gospel in its most comprehensive sense, after all the trouble our Doctor has had to *invent* a foundation for *his* theory. For illustration, or rather demonstration, we take the Gospel message as a specimen: "*Go ye into all the*

* Christian Perfection Abridged, p. 254.

world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now, this is "*doctrines.*" Here is the doctrine of the call to the ministry—of the promulgation of the Gospel—of salvation by faith—of damnation through unbelief—of Christian baptism. But it is also "*facts.*" Here is a recorded fact that Christ gave this divine commission, from the Latin *facio, to do*; he actually *did* it: it is a *fact* that a man is saved by faith, because it *has been done*. The doctrine of baptism is a *fact*, because *established*, that is, *done* in the Christian Church. These statements are true, for says Worcester, defining the word "*fact,*" "*A thing done; reality; action; deed.*"

But the Gospel message is also "*precepts.*" The same English lexicographer thus defines a "*precept:*" "*A rule authoritatively given; a mandate; a principle; a direction; a maxim.*" It comes from the Latin verb *præcipio*, which Leveritt in part thus defines: "*To give rules or precepts to any one, to admonish, advise, warn, say, tell; . . . of teachers, to deliver, teach.*"

So, according to this, the message is "a rule authoritatively given," etc.—a "*precept*" that ought to ring in every man's ear, "*He that believeth not shall be damned.*" Etymologically speaking, therefore, we may say that the whole message, embracing things "*said,*" "*advised,*" "*warned,*" "*told,*" etc., is a body of *precepts*. Finally, the message is "*promises.*" It promises salvation to the believer, "*He that believeth . . . shall be saved.*" It promises damnation to the unbeliever, "*He that believeth not shall be damned.*" What, then, will our Doctor do with this? For he trisects faith and says, "*In relation to the doctrines and facts it is credence.*" But we have found the Gospel message to be "*doctrines and facts*" both; hence we must give it *credence*. He further says, "*In relation to the precepts, assent,*" but we have found

the message to be "*precepts*;" hence we must give it *assent*. And he says, "In relation to the promises, *confidence*;" but we have found the message to be *promises*, hence we must give it *confidence*! Is not this, on the part of our Doctor's theory, the merest *logomachy* conceivable? What has he made? The whole affair resolves itself into this: since the message embraces all four of his terms, we must give it severally, *credence*, *assent*, and *confidence*, all of which are included in the one convenient, comprehensive, Biblical word, *faith*.

Again: in the above quotation, our Doctor has informed us that the "GREAT DIFFERENCE between the faith which justifies and that which sanctifies wholly, is, that the former contemplates simple pardon or the canceling of guilt, while the latter respects the destruction of inward sin, and the entire restoration of the Divine image." There are, really, some curious things in this statement. A lack of intellectual capacity to comprehend them is confessed. If the justifying faith *contemplates simple pardon or the canceling of guilt*, while the sanctifying faith *respects the destruction of inward sin and the entire restoration of the Divine image*, it follows, then, that every one who is simply pardoned does not even receive the blessing of regeneration at the same moment; for we understand "simple pardon or the canceling of guilt" to imply no more than what Rev. Richard Watson means, when speaking of justification, the synonym of Dr. Peck's "simple pardon," that it is an act of GOD done FOR man, and IN HIS FAVOR.* And writers on entire sanctification hold, that, after one is regenerated, it may be years before he may be wholly sanctified; because, as yet, he is not supposed to exercise the sanctifying faith. But they hold, also, that the moment a soul is justified, it is that moment also regenerated; but this implies far more than *simple pardon or the canceling of guilt*.

* Watson's Theological Dictionary, Article JUSTIFICATION.

One of two things, therefore, awaits the theory of Dr. Peck; either it must take back the expression, *The faith which justifies . . . contemplates simple pardon or the canceling of guilt*, or it must give up what it says on the thirtieth page of his book in these words: "Justification implies pardon. But simultaneously with the sinner's being taken into favor, he is BORN AGAIN, or REGENERATED. This is a REAL CHANGE wrought IN THE SOUL by the SPIRIT OF GOD." The Doctor's "*faith . . . which sanctifies wholly*," can never procure to the soul any GREATER change than his justifying faith, according to this declaration. Here he has said all that any one can say of a *full and complete internal* work of grace. Or there is one alternative remaining, and even in it there is not much consolation for the theory; namely, to suppose that the justifying and sanctifying faith are both exercised the same moment of the justification and regeneration of every soul. How can it be otherwise, when he says these acts are done "simultaneously," and when we have abundantly proved, in former arguments, that regeneration is every conceivable qualification to a soul that any one can claim, or ever has claimed, the so-called entire sanctification to be? And if they are exercised at the same moment, then they are one, for the human mind is incapable of acting with two intensities at the same moment; and if exercised in the same moment, they are only *one* and not *two* faiths; hence the theory is exploded. There is only "one Lord, ONE FAITH, ONE BAPTISM." But the Doctor seems to speak of two faiths; one he calls "*that which justifies*," the other "*that which sanctifies wholly*;" and these are so distinct in his mind, that there is a "*great difference between*" them. All this implies TWO FAITHS and TWO SPIRITUAL BAPTISMS; for if there is such an odds between the faiths, the same *great difference* is to be supposed between the baptisms, which difference he and others actually make; for the baptism which merely regenerates, of the Holy Ghost, is said

to leave *sin* still in the soul, and the baptism of the same Holy Ghost which *sanctifies wholly*, is said to *destroy all SIN*! There is, therefore, only one covenant, and one *term* is all that can be found therein as man's duty, and that is *faith*; it has but one term on God's part, as a spiritual blessing, and that is *regeneration*. Therefore, entire sanctification may be regarded as objectionable till a man is found who can show a covenant in which God has promised, on his own part, to grant it to men on some condition of superior faith of "great difference" from that which is to be exercised by the "seed of Abraham." For, surely, those who have written on salvation by faith, would have added better to good had they written on salvation by faith IN THE COVENANT, which grace is always called justification, and not entire sanctification.

7. The doctrine, moreover, has no *evidences* distinct from regeneration, and is therefore objectionable. Dr. Peck has tried to give some evidences of entire sanctification. He says, "I shall now proceed to present what I consider satisfactory evidence of a state of entire sanctification. (1.) The witness of the Spirit—the testimony of God's Spirit that the soul is entirely sanctified."* Not much is required to be said on this point, for our Doctor does not give us an evidence of sanctification, as he held it, where he mentions the witness of the Spirit; but he presents a proof of regeneration only. One or two passages will prove this. It is admitted, that if the doctrine of regeneration is any where taught in the Bible, that place is the fifth chapter of Romans, where the apostle concludes his argument on justification by faith, saying, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here is "peace" produced in the soul, which all acknowledge to be done by the Holy Spirit. But the apostle goes on speaking eloquently of the results arising from this justified relation, among which he

* Perfection Abridged, p. 295.

mentions "hope," and says, "It maketh not ashamed; because the love of God is shed abroad in our hearts by THE HOLY GHOST which is given unto us." Hence, the Holy Ghost is the evidence of the justified relation and regenerated state according to St. Paul. Our Doctor, however, makes it an evidence of a greater blessing than that of regeneration! Now, even if he admits that the soul has the witness of the Spirit when it is justified, and it is presumed that he does this, since he holds that simultaneously with justification one is born of the Spirit, what force is there in his proof, since it is a mark of another blessing entirely different, as to time and degree, from what he says it is? If one is regenerated to-day, and has the witness of the Spirit, and should be blessed to-morrow ever so intensely, and receive the very same witness that he received on the previous day, what right has he to suppose it to be a testimony of a different and distinct work from that of the day before? Does an overwhelming amount of evidence in proof of a given fact necessarily *intensify* that fact, especially when *intensity* is inconceivable? If *A* killed *B*, and the fact is strongly presumed from certain circumstantial evidence, fully corroborated by the testimony of *C*, does the fact of *murder* become any *more* than *murder* by the concordant testimony of *D*, *E*, and *F*? When we are regenerated, we are then born of the Spirit. The Spirit then bears witness to a certain fact, namely, "that we are the children of God." Can our better judgment, granting the possibility of the so-called Christian perfection, admit of the Spirit witnessing any thing more than our sonship? Now, to make the witness of the Spirit a proof of entire sanctification, instead of a proof of regeneration, is false, as truths admitted will show. For, (1.) The witness of the Spirit is a result based on ADOPTION, and not on entire sanctification so-called. (2.) Adoption is a concomitant of justification and regeneration, and not of entire sanctity.

Both these facts the reader will gather from two kinds of proof which we will give. (a) *Scripture*: "BECAUSE ye are SONS, God hath sent forth THE SPIRIT OF HIS SON INTO YOUR HEARTS, crying, ABBA, FATHER." Gal. iv, 6. (b) *The testimony of entire perfectionists themselves*. Mr. Watson says "the leading blessings concomitant with justification are REGENERATION and ADOPTION; with respect to which we may observe generally, that although we must distinguish them as being different from each other, and from justification, yet they are not to be separated. They occur at the same time, and they all enter into the experience of the same person; so that no man is justified without being REGENERATED and ADOPTED, and no man is regenerated and made a son of God who is not justified."* Again, speaking of adoption, he says, "To this state belong freedom from a servile spirit; we are not servants but sons; the special love and care of God our Heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; and THE SPIRIT OF ADOPTION, or THE WITNESS OF THE SPIRIT TO OUR ADOPTION, which is the foundation of ALL the comfort we can derive from those privileges, as it is the ONLY means by which we CAN KNOW that THEY are ours."†

Of those *merely* justified, Dr. Peck says, "They are justified and BORN ANEW, and consequently ADOPTED into God's family."‡ Therefore, it is false and weak, in view of these extracts, to make the *witness* of the Spirit rest on *entire sanctification*, when such writers themselves rest it on *adoption*, as also the apostle, and ground this last on mere justification and regeneration. Dr. Peck gives a second evidence of complete sanctity, in these words:

"2. The inward testimony must be accompanied by a consciousness of victory over sin. The body of sin being destroyed, none of its *motions* must remain."§ It has

* Theological Institutes, chap. xxiv.

‡ Christian Perfection Abridged, p. 31.

† Ib.

§ Perfection, p. 297.

been proved, we think, sufficiently, in former arguments, that when the soul is justified and regenerated, it is free from sin. This is the teaching of Rom. vi, 7. On this passage Dr. Adam Clarke makes two statements, and he an advocate of complete sanctification so held, which will forever seal this point against the opinion of Dr. Peck. He says, first, that the apostle is speaking of justification; secondly, that it includes all that is implied in entire sanctification. His note is as follows: “*Δεδικαίωται*, literally, is *justified* from sin; or is *freed* or *delivered* from it. Does not this simply mean, that the man who has received Christ Jesus by faith, and has been, through believing, made a partaker of the Holy Spirit, has had his *old man*, all his *evil propensities* destroyed; so that he is not only *justified* freely from all sin, but WHOLLY SANCTIFIED to God? The context shows that this is the meaning.”

Here, then, is a confession that the blessing received simultaneously with justification, is as great as *entire sanctification* can be, for *he* says they are one. And if so, if there is “a conscious victory over sin,” with one who has been wholly sanctified, then the justified man has the very same thing. Therefore, this is also an evidence of justification, and the second blessing, as such, has, as to this, no proof apart from justification, and, therefore, is objectionable. Dr. Peck’s third proof of entire sanctification is as follows:

“3. Another evidence of this high and holy state is a deep and constant current of love flowing out toward God and all mankind.”* Here the Doctor is again giving us the evidence of regeneration for that of entire sanctification. I find in Scripture this language: “The end of the commandment is charity [*ἀγάπη*, *love*] out of a pure heart, and of a good conscience, and of faith unfeigned.”† The meaning of this passage seems to be, that the *sum* of all that God has commanded man to do, is to love God

* Christian Perfection, p. 298.

† 1 Tim. i, 5.

supremely, and his neighbor as himself. But this love is to be *out of a pure heart*; but when the heart is regenerated it is pure, being, as Mr. Watson says, "*In the moral IMAGE of God.*"* Therefore, *love* is the evidence of the regenerated state ONLY, as opposed to its being a proof of our author's "high and holy state."

Again, the whole of the second chapter of St. James is designed to show this very thing in dispute; namely, that love is the fruit of the justified relation, and consequently the evidence of regeneration, which is the concomitant thereof. Now, to say that love is an evidence of a second blessing in the soul, when in reality it is a proof of the new birth merely, is nothing else than begging the question, as in the former instances. But this is just the way with the writers on this singular doctrine. All they have to say about it, from beginning to end, is borrowed; for there is not one word of Divine authority for it between the lids of the Bible; and to make this avowal good, we promise the reader to successfully take away, by fair arguments, in the proper place, every text of any apparent worth, as a proof-text, in favor of it, as claimed by its friends, wherever found in Scripture. The Doctor advances a fourth evidence of his views, more remarkable than any of those already given. He says:

"4. Perfect submission to the will of God is a state of mind which will always accompany entire sanctification. The perfect Christian will have no will of his own. The will of God will be both his rule and his delight. When he knows this, though it may require him to make sacrifices, or to endure hardships, unexpected and unparalleled, he says, 'Thy will be done.' All his motives and actions must be in accordance with the revealed will of God, so far as he is capable of understanding what that is. The father of the faithful was required to offer up his beloved son, Isaac, as a sacrifice upon one

* Theological Dictionary, Article REGENERATION.

of the mountains of Moriah. And though a more costly sacrifice could not have been demanded of him, he instantly said, Isaac must be given up! This was a great effort of faith, and perhaps an unparalleled instance of submission.”* Two ideas in this quotation may be observed: 1. The author gives *perfect submission* to God as an evidence of entire sanctification. 2. He presents the fact of *Abraham offering up his son*, Isaac, as a proof and illustration of the same doctrine.

There is perhaps some oversight manifested in this view of the facts in the case, on the part of the Doctor, which will show the helplessness of his theory, if this be the evidence on which it must rest. On an examination of the history before us, we have apostolic authority for saying that Abraham offered up Isaac as a test or fruit of justification, and not of entire sanctification. In the second chapter of the Epistle of St. James, the apostle argues that a live Christian should keep the moral law, the sum of which is love. Rom. xiii, 8. He says: “Ye do well if ye fulfill the royal law according to the Scripture.” He shows that, in fulfilling this law, we should help a brother or sister “naked and destitute of daily food.” He further shows that one professing Christianity may say to those who are “naked and destitute of daily food,” “Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God: thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?” Then the apostle proceeds to illustrate and to prove his teaching by a reference to the account of Abra-

* Christian Perfection, p. 301.

ham, saying, "Was not Abraham our father justified by works [twenty-five years, about, after he had been justified by faith, in the sense of pardon, as St. Paul says, 'Not in circumcision, but in uncircumcision'] when he offered his son Isaac upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God and it was imputed unto him for righteousness, [*δικαιοσύνην, justification:*] and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only."

Now, St. James, in this passage, teaches that when Abraham offered up Isaac he fulfilled a certain passage of Scripture. The question now is, was that passage, thus fulfilled, one pertaining to justification or to what is called entire sanctification? If to the latter, then Dr. Peck is correct in making the sacrifice of Isaac an evidence of entire sanctification. But since the apostle designates the very passage, which was fulfilled, by quoting it, saying that it was that which says, "Abraham believed God and it was counted unto him for JUSTIFICATION," it is manifest that Dr. Peck is incorrect, and that the instance in hand is a test of justification, and not of a greater and second blessing. It teaches us likewise that St. James recognized Abraham as a *justified*, and not as a *wholly sanctified*, man twenty-five years after he was first pardoned: and if the "father of the faithful" lived for twenty-five years as *justified only*, forsooth some of his children, in the latter days of improvement and refinement in theology, somewhat outstrip their venerable father, when, perhaps simultaneously with the new birth, they profess this great blessing, or at least obtain it in a much less time than a quarter of a century! This view of the subject, however, is in good keeping with the present age, when children so far surpass their parents in point of knowledge. Besides this, Dr. Peck's view, respecting

Isaac, is contrary to the established writers of our Church, although himself is acknowledged authority. The tenth "Article of Religion," as found in our Discipline, is "OF GOOD WORKS." This is its caption. Its words are as follows: "Although good works, which are the fruits of faith and follow AFTER JUSTIFICATION, can not put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring from a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit." Now, the offering up of Isaac is introduced by St. James for the purpose of showing that good works must grow out of faith, as the fruit of that faith, as the evidence of it. But the "Article of Religion" just quoted, gives good works as they "follow after justification," and not as following after Christian perfection, so-called. Therefore, this act of Abraham, by this "Article of Religion," is regarded as the fruit and proof of justification.

I will now quote Mr. John Wesley's Note on the sentence, "*Was not Abraham justified by works,*" in which he is as clear as a sunbeam, and his correctness is beyond dispute; he says: "St. Paul says he was justified by faith. Rom. iv, 2, etc. Yet St. James does not contradict him, for he does not speak of the same justification. St. Paul speaks of that which Abraham received many years before Isaac was born—Gen. xv, 6; St. James of that which he did not receive till he had offered up Isaac on the altar. He was justified, therefore, in St. Paul's sense, that is, accounted righteous, by faith antecedent to his works. He was justified in St. James's sense, that is, made righteous, by works subsequent to his faith. So that St. James's justification by works is the FRUIT of St. Paul's JUSTIFICATION by faith." Here Mr. Wesley says that the offering up of Isaac is the fruit of *justification*, and not that of entire sanctification.

Therefore, Dr. Peck is at variance with Mr. Wesley. But he is equally at variance with Rev. Richard Watson, who treats the case of Isaac at considerable length. We will quote him briefly: "The only sense, then, in which St. James can take the term justification, when he says that Abraham was 'justified by works, when he had offered Isaac his son upon the altar,' is, that his works manifested or proved that he was justified by faith, or, in other words, that his faith, by which he was justified, was not dead and inoperative, but living and active. This is abundantly confirmed by what follows. So far is St. James from denying that Abraham was justified by the imputation of his faith for righteousness, long before he offered up his son Isaac, that he expressly allows it by quoting the passage—Gen. xv, 6—in which this is said to have taken place at least twenty-five years before, *and he makes use of his subsequent works in the argument, expressly to illustrate the vital and obedient nature of the faith by which he was at first JUSTIFIED.*"*

Now, since Dr. Peck refers to the offering up of Isaac as an instance of that "submission" to God which characterizes entire sanctification, his argument must be pronounced contrary, also, to Mr. Watson, the standard author. It may be regarded, further, as contrary to Scripture in at least two other respects. (1.) It remains to be proved that even Abraham was wholly sanctified, as a second work; and the facts that St. James speaks of his act respecting Isaac as the work of a *justified* man, and not as one wholly sanctified, and that, too, as Mr. Watson says, "at least twenty-five years" after he received pardon, and since this is given to us as an *example* that we should bring forth similar fruits of our justification, the presumption is tantamount to demonstration that there are no such works taught in the Bible as those which are the fruit of entire sanctification. As we would reason by fair

* Institutes, Vol. ii, chap. xxiii.

induction on natural things, so we may do here. St. James, Mr. Wesley, and Mr. Watson are clear in making Abraham's act the *fruit of justification by faith*. But the act was *obedience* to God. Therefore, all acts of obedience to God, we may say by induction, on the part of the justified, are the fruits of their justification. (2.) Any convenient passage elsewhere will show this, and so make him contrary to St. Paul as well as St. James: "Being then made free from sin, [by justification according to the passage and also according to Dr. Adam Clarke,] ye became servants to righteousness [*justification*]." Rom. vi, 18.

5. A fifth evidence Dr. Peck gives of his theory in these words: "Those who are made perfect in love will feel entire and unwavering confidence in God. Storms may gather over the heads of the fully sanctified, dangers may threaten them, tempests of adversity may actually break upon them—they may see no way of escape; but though not able to walk by *sight* they can walk by *faith*, and so they are not moved. St. John says, 'There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.' 1 John iv, 18."* While the Doctor has here said several good things in speaking of entire sanctification, it may be easily proved that all this may be affirmed most positively as a proof of the justified relation, and, consequently, they are of no use to his argument. The quotation which he has given from St. John may be regarded as strong proof of that for which it was written; but we find just as strong language used by St. Paul, in Rom. v, 1–5, where he is acknowledged by all, even by the Doctor and his compeers in theory, to be speaking of justification.

After saying, "Being JUSTIFIED by faith we have peace with God through our Lord Jesus Christ," he goes on

* Christian Perfection, pp. 301, 302.

giving the glorious results of this saved relation, and says far stronger things about it than Dr. Peck has said about the "unwavering confidence" of the wholly sanctified. For he says we have "access" to God, that we "stand in grace," that we "rejoice in hope." And to show the vast difference between an uninspired man on entire sanctification, and an inspired apostle on justification, let us behold the contrast. Speaking of the adversity through which the wholly sanctified are called to pass, the best that the Doctor says is, "They may see no way of escape; but though not able to walk by *sight*, they can walk by *faith*, and so they are not moved."

But the apostle in animated and lofty climax exclaims, "And not only so, but we GLORY in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The Doctor further quotes St. John where he says, "There is no fear in love." But we have just read in Paul about LOVE being shed abroad in the heart by the Holy Ghost, as a result of justification, and John says, "There is NO fear in love." Therefore, there is no fear in the regenerated state. Since, therefore, this is so, what force is there in an argument which brings in freedom from fear as the proof of a wholly-sanctified state?

The candid reader is left to decide whether the justified relation is not as free from the slavish fear of sin as it is conceivable to be, when we compare the two apostles together. For John, in the abstract, gives a result of a certain state of grace; Paul gives the same result, in substance, and expressly sets it forth as growing out of the merely regenerated state as consequent on justification.

Moreover, the Doctor has misapplied St. Paul's words; for he says the wholly sanctified "*can walk by faith*," but Paul says, "WE walk by faith," 2 Cor. v, 7, that is,

the *justified* and not the *wholly sanctified* live and walk by faith.

8. Another objection to the doctrine in hand is, that its advocates, from the nature of the case, must necessarily underrate, or carelessly neglect the proper meaning and force of the terms used in Scripture to express the relation which a justified soul sustains to God.

(a) We will first consider the term *regeneration*. This is the work that is wrought in every soul that is justified. The Greek word answering to this—a form of which is found in Titus iii, 5—is *παλιγγενεσία*, *palingenesia*. This word is compounded of *πάλιν*, (*palin*,) *again*, and *γένεσις*, (*genesis*,) *production*, *generation*, or *birth*. It thus means *a production again*, *a generation again*, or *a birth again*. The English word “regeneration” is wholly of Latin origin, being compounded similarly to the Greek, as above given, from the Latin *re*, an inseparable particle which means *again*, and the verb *genero*, *to beget*, *to produce*, *to generate*, etc. From this view, the word is the same as in the Greek, in sense, since it means *to produce again*, *to beget again*, or *to generate again*. The work of the Holy Spirit, therefore, which takes place in the heart, the same moment one is justified, is called a *RE-generation*, or a *RE-production*. Now, the question naturally arises, If this work is called *RE-generation*, or generation a *second* time, when was the *generation* or moral production the *first* time? In *what* did the first generation or production consist? A *second* creation not only implies a *first*, to which it is made second, but in this case it also supposes a *sameness in nature* to that first. We can not think that the former consisted in the birth of the earthly parent—the natural birth, for two reasons. (1.) The merely natural birth is one of TOTAL DEPRAVITY; we are born IN SIN. But the second birth, or birth of the Spirit, is one whereby we are made into the MORAL IMAGE of God. The *sameness in nature*, in respect to these is wholly wanting, and,

therefore, the so-called regeneration or second birth can not be second to the birth of the flesh as the first. (2.) Regeneration is every-where in Scripture *contrasted* with the completely-depraved state of the soul occasioned by the Fall, and perhaps never with the natural birth. It is never made *second* to the natural birth. The strongest points of contrast between the two are found in the words *flesh* and *spirit*, which are used for the natural and spiritual man respectively; as Rom. viii, 5, "They that are after the FLESH, do mind the things of the FLESH: but they that are after the SPIRIT, the things of the SPIRIT." And the next verse explains this, using the same contrast, but in other words and all connected by the causative conjunction. Verbally it reads thus: *For the thought of the FLESH is death; but the thought of the SPIRIT is life and peace.*

The doctrine is plainly taught that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii, 22. Any one can see that in the first clause of this text, which is here given as an example in general, the doctrine of total depravity is clearly taught, and that, as opposed to this, the doctrine of regeneration is taught in the words of the second clause. The answer, therefore, to the question, as to what the first birth or generation consisted in, is found in the history of the creation of man: "In the IMAGE of God created he him." Gen. i, 27.

This "image," in one respect, at least, consisted in a *moral nature* similar to that of God himself, and it is so acknowledged and interpreted by theological writers generally. God at that time *generated* man as a moral being in his own "image," and so produced him, or caused him to be. Now, morally, man originally was as pure and as spotless as God his Maker, because he was generated or produced in the very "image," and "likeness" of God. The first creation, then, of the moral man, that is to say,

the first generation, the first begetting of him, or the first production of him, take whichsoever of the expressions we please, did not, and could not have fallen short of the perfect, Divine image. No sound theologian ever thought of denying this. No one would so dare to blaspheme the Creator as to say that there was the least lack, morally, found in the heart of man originally, whereby he would have failed in being a perfect likeness of his Creator. But man fell and became utterly depraved, through an entire loss of that Divine "image" in which he was at first made. In this condition the whole human family was left "without God and without hope in the world;" "in Adam all died." Yet from this state of total ruin, God, through his great love wherewith he loved us, redeemed us, sending his only-begotten Son to redeem the world, in order that the Divine image might be restored to such as would receive the proffered mercy on the condition which God proposed, merely faith in his Son. This was the final end of the atonement, "That whosoever believeth in him should not perish, but have everlasting life." All the benefits of redemption, so far as it respects a blessing to the human soul, are to be had and enjoyed through faith only, while the unbeliever, as long as he remains such, abides in sin under the curse of the Fall. But this "everlasting life," to which we have just referred, as taking place in the heart of the believer, and as the final end, to a great degree, of the atonement, was designed to fully counteract the loss and ruin of the Fall, and to triumph over it by restoring the Divine likeness to the soul which was lost in the Fall.

If the Atonement has fallen short of this complete restoration of the Divine image, when applied to the heart by faith, it would have been inadequate to the design of its great Author. This restoration of God's own image in the soul is called *re-generation*. But why is it so called? Why would it not do just as well to call it

generation, omitting the prefix *re* entirely? The reason is obvious, that such would not do to convey the sense of Divine inspiration. For, as man had been generated by the power of God in the beginning, with his Maker's moral image impressed upon his soul, the object of the atonement, when applied by faith, is to generate him again; that is, *over again, a second time*, by restoring the lost image of God in his soul. This is regeneration. This is why the prefix *re* is put to the word. Since, therefore, the friends of entire sanctification themselves confess, that in the beginning when God created man, he created, generated, or caused him to be in his own moral image, and that this image was a *perfect* likeness of God, absolutely sinless, what right have such to hold, that in the *re-generation*, in the *re-production* of the spiritual man, by means of a gracious atonement, which is in itself a full indemnity against the curse of the Fall, the soul is not FULLY restored, but is yet in part under the influence of sin, sin being only *stunned* in it, and not wholly destroyed? Dr. Peck says, "The body of sin is *nailed* to the cross, but *still occasionally struggles*."*

Bishop Hedding, in a sermon, says, "The degree of original sin which remains in SOME BELIEVERS, though not a transgression of a known law, is nevertheless sin, and must be removed before one can go to heaven; and the removal of this evil is what we mean by full sanctification. . . . That a soul NEWLY BORN OF GOD needs a FURTHER SANCTIFICATION is evident from the whole current of the writings of the apostles." Mr. Wesley says, "Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout."† Mr. Watson says, "In this regenerate . . . state, the former corruptions of the heart may remain, and strive for the mastery."‡ Bishop Hamline says, "Regeneration . . . is a MIXED moral state."§

* Perfection, p. 36.

† Institutes, Vol. ii, chap. xxiv.

‡ Plain Account, p. 48.

§ Tract: "WHAT IS IT TO BE HOLY?"

If a *perfect* image of God is denied in what is called *re-generation*, why not deny the perfect image in the original *generation*? I am somewhat persistent on this question, because it is presumable that men *wholly sanctified*, as such, ought to be consistent. But where is the consistency in holding that the perfect image of God was the likeness in which man was at first *generated*, and of disowning it as being restored to him when he has the benefit of the all-sufficient atonement applied to his soul, which was designed to remove the whole of sin and all its power over the soul, which benefit is called, and which is *RE-generation*? This view of the subject does not rest on the force of the prefix *re*, exclusively, but it really rests on the theological fact that man, by nature, is totally depraved, and that he has a full deliverance in the atonement, when *personally applied*, which application can only be made, by that faith which procures justification, and the simultaneous act of regenerating the soul by the "Holy Ghost shed abroad in the heart."

Those who hold to a second blessing absolutely necessary and subsequent to regeneration, must, therefore, in order to save themselves from the force of this objection, fly to one or the other of the following subterfuges: either, 1. Deny man's original creation in the Divine image, or, 2. Deny the restoration of that image completely in the soul of one who is regenerated. The first position would be contrary to the Mosaic account of the creation, and, indeed, to all orthodox views on the subject. The second alternative would be contrary to all the received definitions of our writers who have attempted to define the word *regeneration*; for they substantially say, that it is a work of the Holy Spirit whereby the Divine "IMAGE" is restored to the soul. Mr. Watson says, "The change in regeneration consists in the recovery of the *moral image* of God upon the heart."* And if any one can reconcile this

* Theological Dictionary, Article REGENERATION.

definition with the statements above given, as to sin in the regenerate soul, he is able to do what we confess to be beyond our comprehension. Or, 3. They must show that the position herein taken is wrong, in which regeneration is made second to the original moral nature of man. It can not be said that "Adamic perfection" is here taught, in such a sense as to make an objection against us. For, what perfections Adam had, before he fell, this does not presume to say, any further than the revealed fact, that his soul was created in the "*image*" of God. This I mean, in point of *purity*, my argument does not require the word "image" to have any further extension. And, when a soul is regenerated, as Mr. Watson says, "*The recovery of the moral image of God upon the heart*" is then made; and if the *recovered* image of God has *sin* in it, as entire sanctificationists actually allow us to infer from their statements, then the moral image at first had sin in it, antecedent to the act of transgression. This is virtually attributing *sin* to the Divine image! These difficulties may all be avoided, if it be granted that regeneration, as long as it reigns in the soul, is a work of the Holy Spirit, which absolutely destroys all inward sin, root and branch, leaving nothing whatever for the supposed work of entire sanctification to do. How it is that some argue the necessity and possibility of any more than this being done in the soul, by an additional blessing, is really a mystery to the mind. It seems as incredible, as inconceivable, and as unphilosophical as to suppose two bodies to occupy the same space at once. Hence the theory, as such, is objectionable, because, to all appearance, very conflicting, and because the word *regeneration* has been overlooked in its etymological and theological sense.

(b) Similar to the word "regeneration" is the phrase "born of the Spirit." John iii, 6. The word here translated "born," in the original, is the perfect passive par-

ticipate of the verb γεννάω, (*gennao*,) to beget, to generate, etc., and in the passive form, as in the place cited, it means *begotten, generated, born, or produced*. All this is said to be “of the Spirit,” and elsewhere “of God.” Now, the language thus employed is used in a sense somewhat figurative, and not a little natural, characterizing the earthly procreator, and indicating that relation which we call *father*. And since that which is *born, begotten, or generated* by the earthly parent, whether in the human or brute creation, is “AFTER ITS KIND,” partaking of the very nature of the parent; if a brute, in the brutish “image” of the parent; if a human being, morally the child is in the depraved and sinful image of the father; so is it when one is born of the Spirit of God. As in the natural birth he partakes of the nature of the father, so in the spiritual regeneration or begetting he participates the exact image of God who hath begotten him. Therefore, if the Almighty ever performs an act upon the soul while in the body, as a prerequisite to eternal glory, in which he kills sin *absolutely*, that act is regeneration. It is when he, by his Holy Spirit, *begets* a son in his own “likeness,” in his own “image.” This is what our Lord meant when he said, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;” as if he had said, “that which is born of the earthly parent is morally *like* him, and that which is born of God is morally *like* God.” Therefore, the phraseology under consideration teaches the same doctrine as contended for under the word “regeneration;” that is to say, one born of the Spirit as much partakes of the moral nature thereof, as to exactness, as a child of earth, born of the flesh, does of the fallen nature of the earthly in the same particular. And it would be just as good theology, much more sensible, and would strain the figure just as little, to say that the child of earth, born of the most degraded and wicked parents, is in part, only, a fallen and sinful child, and not

totally so, as to say that one, on the other hand, born of God is not a *full* partaker of the very image of God.

This word of Scripture really means something, or an all-wise Being never would have used it to convey his will to man. God has always used every-day language through his inspired servants to make man wise unto salvation. He is "a Spirit;" and yet, to convey to us the idea that he sees, we read of "the EYE of the Lord;" to give us the idea of strength, we read of his "ARM;" yet we do not suppose that he has a body, and that it is somewhere located. He calls himself a "SHIELD," to convey to us the fact that he is a Protector of his people. In all these instances he uses words in their *every-day* sense, or in some way connected with *common usage* among men. Now, if Christ did not use the word γεννάω, *gennao*, above defined, in this accustomed sense, exactly as men do, and bearing all the common-sense force of the term, then, verily, he used language calculated to deceive, and to cause us to draw erroneous inferences. St. Peter used the same word, compounded with ἀνά, (*ana*), *again*, when he spoke of the "Father," that he "*hath begotten us again*;" and that this work in their souls was sufficient for their salvation, is shown, because it was unto "a lively hope," "to an inheritance incorruptible," etc. Therefore, the theory in hand, in view of the analogical meaning of our phrase, must be regarded as objectionable, because our common-sense can see no force in a plea for it, nor use for such a blessing, when regeneration, as the phrases "born," "begotten," etc., imply, covers the whole ground, and answers every purpose for the purity of the soul, according to the fair interpretation of Scripture. We would respectfully suggest that entire sanctificationists do not overlook the force of such expressions.

(c) The expression, "You hath he quickened who were dead in trespasses and sins," imports a similar or the same doctrine. Observe the figure. The word "dead"

is used to denote the total depravity of the heart by nature—a depravity that knows no good apart from the influences of the Holy Spirit. The figure, if it teaches any thing, implies that the human soul is naturally as destitute of the moral image of God as a dead body is of animal life. We can not spare those a word in a sure place, as we pass along, who suppose that men have *learned* to be as wicked as they are from bad example. Not to ask the question, how those who set the bad example themselves become depraved, it is well to observe that the context says that the Ephesians were “by nature,” that is, by *birth*, “the children of wrath even as others.”

They were, then, totally and naturally depraved. But the text says, “He hath quickened,” which, according to its original signification, means *to make alive with*, and as “Christ” is added, it means *to make alive with Christ*, in this passage. That is, the life and the Spirit of Christ dwell in the man who is “quickened,” the same as the sap of the vine dwells in the branches. And, since the spirit of Christ dwells in him, he is Christ’s, and if this be not the case, he is not Christ’s. The transition is from death to life. There can not be a half-way station, any more than a soul can be the servant of Christ and a servant of Satan at the same time. He must be either God’s son or Satan’s, since he must be either dead or alive spiritually; for men, physically, are either absolutely *dead* or absolutely *alive*. The spirit is either *in* the body or *out* of it; if the former, then the man is positively *alive*; if the latter, then he is actually *dead*. This is the figure that St. Paul uses, namely, *life* and *death*; the former to indicate union with Christ, the latter to represent the unregenerate state. God and the devil never yet went into partnership in any property. He is a “jealous” God, and his glory he “will not give to another.” Joint stock in a human soul would imply that they were on terms of friendship, whereas they are as opposed to one another as light and

darkness. "What concord hath Christ with Belial?" "What fellowship hath righteousness with unrighteousness?" "What communion hath light with darkness?" As these interrogatories manifest God's displeasure at the Christian who would contaminate himself with the heathen as to outward intercourse, so the phrase "hath quickened," which is the same in sense as *hath regenerated*, implies that the soul is wholly in possession of the Divine image and favor. When the terms used, that is, "quickened" and "dead," are absolutely opposed to one another, as the *cause* of each state respectively, must not their *effects* be also absolute?

(d) Another phrase, whose irresistible force of meaning may be overlooked to some extent, is, "a new creature." "If any man be in Christ, he is a new creature." The Greek word *κτίσις*, *ktisis*, here translated "creature," is rendered creation in Romans viii, 19. Mr. Wesley translates the passage verbally thus: "If any one be in Christ, there is a new creation." Does not the *new creation* of one IN Christ stand opposed to all that was old, as to the man who is NOT in Christ? If his heart is "wholly" new, as the expression implies, and at the same time refers to the regenerate state only, how can we conceive of it as *partly* old? Was not St. Paul in the habit of telling the truth without the use of unnecessary epithets? When he said "a *new* creature, or creation," did he not mean just as much as if he had said a "wholly new," an "absolutely new," a "perfectly new," or an "entirely new creation?" Such partial oldness is implied in the idea of the necessity of a second blessing under the name of entire sanctification, to remove what was lacking to constitute the absolutely-sinless state—the *new* creature.

(e) Perhaps it would be well for us to notice the force of the word "son," as applied to those who are *regenerated*. We may conclude that our sonship with the Father, which all admit to be a result of the new birth, is

the greatest relation conceivable for mortals to sustain to God. Indeed, being always open to conviction, we will fully adopt the theory of others when they prove a greater state of blessedness in this life than what is implied in this. The sonship of believers was St. John's grand theme when he said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD."

We have reason to object to what is called entire sanctification till, even in theory, it affords us a greater, a happier, a more perfect, and a more godlike relation to our Heavenly Father than regeneration does. This, to an apostolic mind, seemed the sum of all things; yet it is a result of the new birth instead of a result of some *second* or more *extended* work. Since the son of the father can not be *more* than the son, neither can we of the heavenly. Therefore, if there is entire sanctity it adds no additional result.

PART II.

CHRISTIAN PERFECTION AND SANCTIFICATION.

PRELIMINARY.

I AM now about to enter upon the Second Part of this work, which will treat of perfection and of sanctification. These two I regard as theologically identical. Those who have written on Christian perfection have taught that it and entire sanctification, as a greater work than the new birth, are one and the same. Dr. Peck says, "Entire sanctification and Christian perfection are identical."* I am not inclined to use these terms exactly as others have done; for,

First. I wholly reject the phrase "entire sanctification."
1. Because, on a close examination, as additional or distinct in the soul to regeneration, I find no such phrase, either exactly or equivalently, in the Bible. 2. Such an expression seems to be an abuse of language; for if sanctification means a cleansing, it is unreasonable, Scripturally, to conceive of it as a *partial* work. Such would not be a cleansing at all, so that if used, when applied to any kind of purification to which it may be fitly, its import must be taken in a *perfect* and *complete* sense. Every one is either morally impure or else he is not; if he is, he is not sanctified—granting the word in part to imply moral purity—if he is not morally impure he is sanctified, on the same hypothesis. There can be no medium.

Secondly. I hold that regeneration means as complete a work of the Holy Spirit in the heart as others mean when they use the phrase "entire sanctification." Yet because I take this ground I do not want any one to say

* Christian Perfection Abridged, p. 76.

that my view of the subject, upon the whole, is, that regeneration is entire sanctification. Such a declaration is a misrepresentation of my view, as the fourth preliminary remark, below, will show, as well as the entire work following. I further deem this regeneration to be as necessary to an entrance into the final heaven of God's people as others hold entire sanctification to be.

Thirdly. I do not agree with those who regard sanctification, in any degree of it, as an inward moral purity, and Christian perfection to be identical. But I take the ground as above stated, that sanctification, without any epithet, and Christian perfection are one and the same.

Fourthly. I believe these two are the FRUITS of justification and regeneration, that they do not at all mean the inward work, as a cleansing in the soul. But call that complete inward work by what name we please, sanctification and perfection are the fruits of it, as exhibited in the life of the man of God, and are as distinct from the inward work of the Holy Spirit as the fruit is distinct from the tree that bears it. In the First Part of my work I have argued, generally, in a negative manner, that is, more by way of disproof and objection than by advancing such direct arguments as would tend to fully clear up the darkness which has characterized this subject; yet I have left my ideas in some respects suggestive of my meaning. I now, in treating of the fruits of regeneration, propose to explain all the important texts which the reader may think stand against these arguments, and which, I think, others have honestly and religiously misapprehended. But to say that sanctification and Christian perfection are the fruits of justification and regeneration, may not be sufficiently expressive, as to what they consist in. It may be well, therefore, to say, in order to be clear in what I am about to set forth, that sanctification and Christian perfection consist in keeping all the commandments as the proof of the justified relation, or taking the

moral law as the whole of the commands in an abridged form, I would say, that the two identical graces in question consist in keeping the moral law of God as the fruit and demonstration of justifying faith.

Fifthly. I maintain that the Holy Scriptures do not teach any where distinctly, that either sanctification or perfection is an internal work, but that they every-where ostensibly declare that they are the outward part of Christianity, in the sense in which I have above stated.

I now hold myself bound for these statements, and for the presentation of the truth, as I understand it, in which I shall not, willingly, omit any one clear and strong passage held as a proof-text by entire sanctificationists. For I would not undertake to write on this subject if I did not with most conscientious sincerity believe that I see this question in the very sense in which Divine revelation designed it to be considered.

It seems, therefore, a consistent subject all the way through, from whatsoever stand-point it may be viewed. The opinions herein held seem theologically consistent. They seem, as to every word employed, to harmonize with the etymological meaning, and with the context of the passages severally examined, as far as a context in each case can at all be traced. They agree with the lexicographical use of words, and to crown all, they have an adaptation to the human understanding, as to consistency, which seems without contradiction or clash. It is evidently possible to attain such a perfection in this life, or a consistent Lord and Judge would not have given us commands to keep. This perfection is, at the same time, as practical as it is plain. A plain, unadorned presentation of this doctrine, as other doctrines are plain, and as they are viewed alike by the mass of Christians, and so receive by common consent the approbation of men in general, and the approval of that Divine Author whence they emanated, is the highest ambition of the author, as to a subject concerning

which so much obscurity and impracticability have heretofore prevailed.

A proof of the position herein held will now be attempted from Scripture. Since several words are found in the sacred Word, used to express the FRUIT of the justified relation and the regenerate state, several texts of each of these will be examined in their respective places, taking them severally as they are found in the original languages of the Holy Scriptures.

S. F.

CHRISTIAN PERFECTION AND SANCTIFICATION.

ARGUMENT XI.

תָּמִים—TAMIM.

I. GEN. vi, 9: "These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God." In examining this passage, three questions arise. 1. *What is meant by Noah's being JUST?* 2. *What by his being PERFECT?* 3. *What by his WALKING WITH GOD?*

1. (a) As to the first, the word "just" of the text, in Hebrew is צַדִּיק, *tsaddik*, and is here exactly translated, in our English version of the Bible. Gesenius, in the third place, as marked in his Hebrew-English Lexicon, defines it thus: "Of a private person, *just* toward other men—Prov. xxix, 7—obedient to Divine laws: hence *righteous, upright, virtuous, pious, good.*" The word usually employed in the Septuagint, for a translation of this one, is δίκαιος, *dikaïos*. Again, he says, "Emphatically, of innocence from faults, crime, etc. Ecc. vii, 20. *There is not a just man on earth,*" etc. This adjective comes from the verb צָדַק, *tsadhak*, which is the root of it, and which means *to justify, to make just*, etc. It is so used in Isa. liii, 11, where the prophet speaks of Christ as the Justifier of the ungodly. From this verb there is also the kindred noun צִדְקָה, (*tsedhakah*), *righteousness, or justification*. It is found in Gen. xv, 6, where it is said, "he [Abraham] believed in the Lord; and he counted it to him for righteousness [*justification.*]" Now, if the

verb means *to justify*, if the noun means *justification*, it seems very reasonable that the adjective should mean *just*, as applied to one in the justified relation and regenerate state, which state has been shown in former arguments to imply a perfect work of grace in the soul.

(b) The context shows that the word “just” means that Noah was in this justified relation. For, in verses 5 and 6, it is said, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” It is also said, “It repented the Lord that he had made man on the earth, and it grieved him at his heart.” After God had said that he would destroy man from the face of the earth, on account of his wickedness, as to Noah it is said, “But Noah found grace in the eyes of the Lord.” But no one ever did, since the fall of man, find grace or favor with God except on the sole ground of faith. “Without faith it is impossible to please him.” This faith which justified Noah, was the condition of man’s favor with the Lord, which God afterward made the term of the Abrahamic covenant, when he revealed his plan of saving men in a covenant form. His finding grace, then, with God, implies the same faith of Abraham, the same justification, the same regeneration, and, consequently, the same perfect and absolute purity of heart; all which purity is implied in the one expression—“Noah was JUST.” Moreover, “The Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.” Gen. vii, 1. That is, the Lord saw that Noah was JUST, that is, a JUSTIFIED man before his God, and for this very reason of his justification and regeneration of heart, the Lord commanded him, as one who had the necessary spiritual qualification to enter into the ark and to be saved. His JUSTIFICATION *saved him*. Hence, St. Peter says, telling how God saves the righteous and destroys the wicked, “He

spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, [δικαιοσύνης, *justification*,] bringing in the flood upon the world of the ungodly." Now, if Noah was a preacher of *justification by faith*, it would seem absurd to say that he himself was not a justified man who had experienced this blessing by faith which he preached and recommended to others. Let this suffice, then, on the question, What is meant by Noah being *just*? We notice,

2. *What is to be understood by Noah being PERFECT in his generations?* The word "perfect" in our text is תָּמִים, *tamim*, in the Hebrew; hence, I call this the *tamim* argument. Its root, in the Hebrew, is the verb תָּמַם, *tamam*, which signifies, as first defined by Gesenius, "*to complete, to perfect, to finish*." And the adjective under consideration, naturally, is of kindred meaning; hence he defines it first, "*complete, perfect*." This last is obviously its radical signification. The words of our text contain their own interpretation. The word in the passage translated "*in*," is the Hebrew preposition בְּ, *be*. This Gesenius defines, in the second place, thus: "As denoting the being in the midst of a number or multitude, *in, among*. Lam. i, 3; בְּגוֹיִם, (*baggoyim*,) *among the nations*." In our version it is translated, "Judah . . . dwelleth AMONG the heathen." Compare Septuagint, ἐν ἔθνεσι, and Matt. xi, 11, ἐν γενητοῖς γυναικῶν, "AMONG them that are born of women." It is, therefore, no innovation to translate the passage, "Noah was perfect AMONG his generations." Again, the word "generations," in the Hebrew, is דְּוֹרֹת, *dhoroth*. As to this passage Gesenius thus speaks and defines: "The *generation* of any one, that is, the men of his age, his cotemporaries, Is. liii, 8; Gen. vi, 9, תָּמִים הָיָה בְּדוֹרֹתָיו, *Noah was upright among his generation*. The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, compare Job xlii, 16; but in the

times of the patriarchs it was reckoned at a hundred years, see Genesis xv, 16." That is, Noah was perfect "*among*" his "*cotemporaries*"—among "*the men of his age,*" who lived together at that time, more than "a hundred years." These "men of his age," or "cotemporaries," knew that the patriarch was "a preacher of righteousness;" they had heard him preach; they watched his conduct to see if it would accord with the doctrine which he preached. This perfection consisted in the outward deportment of Noah, as to his keeping the commands of God, in proof of his regeneration. He appeared to his cotemporaries as a perfect man, because he kept what oral commands God had given him to keep, which constituted the rules of his conduct by which those of his day were to render their judgment as to his perfection or his imperfection; for, without those oral commands there would have been no law for him to keep nor violate, and so to mark perfection or imperfection. It can not be the inward purity of the heart by which our cotemporaries, or neighbors, judge us, for this they can not see. It is the *fruit* by which the tree is known. These fruits are adjudged as good or bad, according as they are approved or disapproved by the Divine law. God told Noah to build the ark for the salvation of himself and family, as he was about to destroy the world by a flood. After this command was given him, it is said, "Thus did Noah, according to all that God commanded him, so did he." Gen. vi, 22. The Divine commands orally given were to him the moral law. They stood in the same relation to him that the Decalogue, subsequently delivered on tables of stone, as the sum of the whole Divine will to man, does to us. Consequently, not by his preaching merely, but by outward obedience to such things as he was commanded to do, "he condemned the world, and became heir [τῆς κατὰ πίστιν δικαιοσύνης] OF THE [JUSTIFICATION ACCORDING TO] FAITH." Heb. xi, 7.

Therefore, "Noah was perfect in his generations." Notice, it does not say he was perfect or wholly sanctified *in heart* as a second work, and as some virtually teach. But it says, Noah was perfect *among his cotemporaries*. This is the particular wherein his perfection consisted. The whole force of the word "perfect" is absolutely limited to the phrase *among his cotemporaries*. Therefore, Christian perfection does not consist, according to this passage, in a second work of grace, inward, subsequent to, and greater than regeneration; but it consists in fulfilling the moral law as the proof of justifying faith.

3. We now observe what is signified by Noah's WALKING WITH GOD. This phrase is identical in sense with *perfection*. The text itself will show this. It will be seen that the verse under consideration contains, in the English translation, the word "*and*" twice. It will also be seen that it is printed in italics, to show that it is not in the Hebrew. If we translate without this interpolation it will read, "Noah was a just man, perfect in his generations; Noah walked with God." It seems as if the second and third clauses of this text are the same, as to theological meaning, and that they both express the fruit of that state of grace described in the first clause. The inspired writer designed to convey the idea that Noah was a man who was justified by faith and so regenerated; to express this idea he said, "Noah was a JUST man." He then designed to give the proof of this state of grace by adding, "PERFECT in his generations." Then to develop and more fully explain what he meant by this, he further adds a synonymous and explanatory expression, "Noah WALKED with God." Now, that perfection, in the sense of keeping the moral law as the test of saving faith, is synonymous with the phrase, "walked with God," is apparent from proof which we have at hand. "Blessed are the undefiled in the way, who walk in the law of the Lord." Psa. cxix, 1. The word "undefiled," here, is

perfect in the Hebrew. The margin of our Bibles has it marked "*perfect or sincere*." It is the very same adjective *tamim* that is translated "perfect" in our text as to Noah. The Hebrew stands thus : אֲשֶׁר תְּמִימֵי־דָרֶךְ הַהֹלְכִים בְּתוֹרַת יְהוָה, (*ashre themime dharek haholkim bethorath Yehovah*,) *O the blessedness of the PERFECT as to the way, the walkers in the law of JEHOVAH.* This, I think, is an exact translation of the passage. The word "way," *dharek*, as here found, Gesenius defines, "A way, that is, course, mode, manner, in which one walks, lives, which one follows, . . . spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk. *Psa. v, 9, [8].*" As to the translation above given, let it be observed that men are said to be perfect IN, AS TO, or IN RESPECT TO the "way" or "mode" of life which God has given them to walk in. Observe carefully that "the perfect as to the way," and "the walkers in the law of Jehovah," are in apposition in the same case, and consequently they are grammatically the same persons. The word "way" is also in apposition with the word "law," so that the sense is just the same as if the Psalmist had said, *Blessed are the perfect as to the law.* Now, if we are correct in what we deem to be a verbal translation of this text, it will be seen that Christian perfection consists in keeping the moral law of God, as the fruit of justification and regeneration. The blessedness of which the Psalmist speaks is predicated of the perfect as to the *law*—as to the Divine *mode* or *course* of life marked out by Jehovah, as the rule of their Christian conduct—"commanding what is right, and prohibiting what is wrong." It is not a perfection of heart; it is not what some call "entire sanctification" of the soul, but it is the *fruit* of regeneration. Therefore, since the walker in the law of Jehovah and the perfect as to the way are one and the same, and since it is said "Noah walked with God," his walking with God and his perfection in or *among* his gen-

erations, that is, his *cotemporaries*, are one and the same, and his perfection, as before argued, consisted in his keeping the oral commands which God gave unto him, as signal of that relation, indicated in the words "Noah found GRACE in the eyes of the Lord."

II. Gen. xvii, 1: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the Almighty God; walk before me, and be thou perfect." In the examination of this text two questions arise.

1. *Was Abram justified by faith when God appeared unto him and gave him this command to be perfect, or was he not?* As to this question, we find it stated in Genesis—chap. xv—that Abram "believed in the Lord; and he counted it to him for righteousness." Then Abram had no child. But it is related—chap. xvi—that Hagar, the handmaid of Sarai, bare him Ishmael, and in verse 16 of the same chapter, it is said, "Abram was fourscore and six years old, when Hagar bare Ishmael to Abram." The several facts show that Ishmael was born about one year, rather less, after the justification of Abraham, since God put his promise into immediate fulfillment as to the posterity of the patriarch. We may, therefore, deduct one year from the "fourscore and six," which will leave Abraham eighty-five years old when he was justified by faith, and received the "blessing" of which St. Paul speaks, and which all admit to have been regeneration, as connected with his justification, and which has been shown to be a *sinless* work wrought in the heart by the Holy Spirit, and rendering void the notion of entire sanctification, held by some as a subsequent and greater blessing. But the text says God appeared to Abram when he was NINETY-AND-NINE years old, at which time he gave him this command to be perfect. So if we deduct eighty-five years from the ninety-and-nine, we have fourteen remaining, which was about the length of time from the

regeneration of Abram to the utterance of the command for him to be perfect. This, then, decides the first question which the text demands. We inquire,

2. *What is meant by Abram walking before God and being perfect?* Suppose it be assumed that this perfection signifies a subsequent work in the heart to that of regeneration, and let it be assumed that the passage, "This is the will of God, even your sanctification," means the same thing, a query then arises: Is it the WILL of God that a man must live only *partially* saved from sin for the long term of fourteen years? Is it the WILL of God that Abram, the friend of God, should have his sins only *suspended*, not destroyed, for so long a time before he commanded him to be perfect? If we are to be the children of Abram, and to follow in his footsteps, "the steps of that faith of our father Abraham," must not we also live only partially saved for fourteen years, at least, after our justification? But the objector may say, "Would not this long delay of a subsequent command stand as forcibly against your own view of perfection as it does against that of others?" We answer emphatically, *no*. For God was not about this time to introduce a doctrine of perfection, as a work in the soul necessary to eternal life, and additional to regeneration; but he was about to establish a SIGN of the inward grace which Abram had fourteen years before received. This sign was circumcision, as all the rest of the chapter in which this text in discussion is found, and all its immediate context will prove. This chapter let us now proceed to examine. In verse 1—"I am the Almighty God; walk before me and be thou perfect"—the command is generic; that is, the *rule* by which Abram is to walk, so far as it relates to the first verse, and the sense in which he is to understand the word "perfect," are not yet expressed by the Lord. They are both merely mentioned *abstractedly*. They include the part which Abram is to perform in the covenant. The

second verse teaches an abstract or generic doctrine also. "And I will make my covenant between me and thee, and will multiply thee exceedingly." As to these two verses, observe that God has not yet told Abram in what his perfection is to consist, as Abram's part to the covenant, nor has he yet told him what he himself would do, as his own part, any further than what is embraced, without any further explanation, in the words, "I will multiply thee exceedingly." This is all plain from two facts in the account. (1.) The *manner* in which the general announcement of the covenant terms about to be revealed at large and in particular to Abram, affected him. "Abram fell on his face." This prostrated veneration is a proof that he had not heard the charge before, and that now he waits worshipfully to receive it. Then "God talked with him," etc. (2.) God proceeds fully and clearly to deliver to Abram *the two respective parts belonging to the covenant*. One of these is to be performed by the Almighty himself, and, in order, first made known; the other by Abraham, and, in order, secondly made known. Now, before these respective parts of the covenant are quoted and pointed out in this argument, it must be distinctly understood that the covenant now about to be established—verse 7—was not a covenant in which God offered, as his own part in it, the pardon of sin; for it has been shown that fourteen years before he counted Abram's faith for *justification*. It is a covenant made with Abram when in a state of favor with God, and fourteen years subsequent to his pardon; as St. Paul says, when he was in "uncircumcision."

He declares—verse 10—"This is my covenant, which ye shall keep, between me and you, and thy seed after thee; *Every man-child among you shall be circumcised.*" This was the covenant which God established with Abram in confirmation of the promise made to him about fourteen years before; for, (1.) This was about the length of time back to his justification in the sense of pardon. (2.) The

part which God promises to perform in this covenant is not to bless Abram personally, as an act of pardon and regeneration, but he proposes to bless him in the sense of recognizing him nationally, rather, in the sense of being his God, and of holding his posterity as the sacred nation, as opposed to heathens whom he did not take into his special favor. (3.) On the part of Abram it is circumcision that is required as the fruit of his former and continued faith, and not faith itself, in the abstract, as when he was first justified. (4.) The covenant, here spoken of, is a mere ratification of the former relation existing between Abram and God, which relation was a complete deliverance from sin at the time of pardon and the new birth; and these imply the promise and conditions of grace in full, antecedent to the mere ratification of the same by the institution of circumcision fourteen years after.

Circumcision, Abram's part in this covenant, is the sign of this deliverance from sin. "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Thus circumcision was, according to apostolic authority and theological consent generally, a "sign" of the inward grace, and the performance of the act of circumcision was a *fruit* of the justified relation; or, in the language of St. James, it was a work which just as ostensibly "justified" Abram as the subsequent work of offering up Isaac did; that is, it *showed* him to be in the justified relation. The charge, then, to Abram to be "perfect," as given in the abstract, is not to seek a work *in* the heart, but it is to do an act as the *fruit* of such a work, and proceeding *from* the heart. We will now proceed to show from the CONTEXT *in what this perfection of our text consists.*

God having given the command in the abstract, and Abram having fallen on his face, the requirement of the covenant is then given in two parts. The first part is

what God intends and promises to do, beginning with the fourth verse and ending with the eighth in these words: "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will ESTABLISH my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Here ends God's part in the covenant ratification which he promises to do. Then he directly mentions the second part which he commands Abraham to do, beginning at the ninth verse, where the first part left off, and ending with the fourteenth in these words: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; *Every man-child among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*" Here ends the part of the ratification of the covenant which Abram received to keep

and to practice. That portion of the chapter contained in the fifteenth and twenty-second verses inclusive, is a promise to Abraham that Isaac shall be born unto him, which may be regarded as a continuation of what God promises on his part to do. It need not be quoted further than to remark that in it is said, "My covenant will I establish with Isaac," in whom the seed should be called, who was the father of Jacob, and the grandfather of Judah; from which tribe, says St. Paul, "it is evident our Lord sprang." In this God still holds out to Abraham the promised Messiah and the spiritual seed. Our next observation on this chapter is, that Abraham immediately—"the self-same day"—obeyed this external part of his religion—his part in the covenant—as set forth in these words: "And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. In the self-same day was Abraham circumcised, and Ishmael his son; and all the men of his house, born in the house, or bought with money of the stranger, were circumcised with him."

Now, all this may be safely regarded as the immediate context to the first verse, on which this exposition is offered, where Abram is commanded to walk before God and be perfect. This context, strictly speaking, contains four parts: (1.) A general statement—verse 2—that God will make a covenant between himself and Abraham. (2.) A distinct declaration of that part in the covenant which God takes upon himself to do. (3.) That which Abraham on his part is commanded to do. (4.) The fact that Abraham *did fulfill* the command of circumcision as God

directed. In this act of obedience to the Divine command did Abraham's perfection consist.

It was the outward keeping of the command of God which generically and summarily was embraced in the words, "Walk before me, and be thou perfect." This implies a moral law as the rule of action in which he was to walk. But it has been before shown that a walker in the law of the Lord and a perfect man are identical. Now, the context, following the first verse, and including all the rest of the chapter, is the law in which he was to walk, which Abraham obeyed, and so was perfect to the letter. His perfection was OBEDIENCE TO CIRCUMCISION, as a sign of his justification, as St. Paul says—Rom. iv, 11. It was no inward work at all, and to say that his perfection was such, savors much of that error which holds that water-baptism washes away sin, and is, circumcision and baptism being both outward signs of the same inward grace, very similar to it. On the hypothesis that the expression, "Walk before me, and be thou perfect," does mean what some hold Christian perfection to be—an inward work—there are some difficulties.

1. It has been shown that Abraham was justified about fourteen years before, which gracious relation has been argued to include regeneration as a perfectly-sinless state of the soul, as absolute purity of heart, and consequently there could have been no need for Abraham receiving such a blessing, since all the work of grace conceivable, as to internal purity, took place so long before.

2. Another difficulty is, that there is absolutely *no* context to support such a doctrine, but, on the contrary, a full and clear one which may include the history of the patriarch's conversion, which context means something, or we would not find it where we do.

3. It may seem absurd that God should command Abraham to be perfect, and not plainly tell him in what his perfection was to consist. In other words, would it not

seem unreasonable for God to command his servant to WALK before him, and to be PERFECT, both of which imply a rule of action for the government of his life, and he not to plainly set forth to him what that law was? It is not revealed to us in what the patriarch's perfection was to consist, if the *context* has not revealed it. It is a remarkable fact that perfection, wherever taught in the Holy Scriptures, is largely, plainly, and minutely set forth in the context of the respective passage containing the doctrine. Thus the perfection of Noah, as we have found it, consisted in his obedience to the command of God to build the ark, and Abraham's perfection is seen to be his obedience to the command of circumcision; and so of, perhaps, every other place where the doctrine of perfection is taught by direct *command*, and the very same may be said of sanctification. This we will find to be so, as we further proceed.

Besides what has been said as to the perfection of Abraham, it may now be proper to present an argument from the Septuagint, in order to see in what sense the ancient Jews held his perfection, considered from a Greek standpoint. The phrase, "Be thou perfect," in the Septuagint is *γίνου ἀμεμπτος*—*ginou amemptos*—*become thou blameless*. St. Paul uses the same Greek word in several places, which fact will serve, to some considerable extent, to fix the sense of the word, at least as the Septuagint understood it. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation." Phil. ii, 14, 15. Observe, (1.) They are to do all things without murmurings and disputings, both of which belong to the Christian's daily and *outward* deportment as the *fruit* and *proof* of inward grace. (2.) The final end, "That — *ἵνα, hina, in order that* — they may be blameless," *ἀμεμπτοι, amemptoi*. Is not this the outward work of the Christian, and not the inward? Now,

this perfection of Abraham, if defined through the Greek channel and through St. Paul, consists in a life, so far as defined by this one text, "without murmurings and disputings," hence not an inward work, but the *fruit* of that work. Again, "Touching the righteousness which is of the law blameless," ἀμεμπτος, *amemptos*. Phil. iii, 6.

St. Paul's perfection, while a Jew, he held as a Jew's perfection, and boasted in it; that is, he looked at it with Jewish eyes and Jewish understanding, and one of the elements of the *blameless* character which he, as a son of Abraham, had, so far as it pertains to outward religion, was that he was "circumcised the eighth day."* This he gives as a part of the context where he says he was "blameless." And the life of the apostle, previous to his conversion, was any thing but that of absolute purity of heart, as his conversion and history show. He was not blameless as to the soul, but "touching the righteousness which is of the law."

Again: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable [ἀμεμπτους, *amemptous*] in holiness before God." 1 Thess. iii, 12, 13. This passage, evidently, can not be regarded as a proof of perfection as an *inward* grace; for it is to consist in *increasing and abounding in love toward one another*, which is the fulfilling of the moral law, in which perfection, according to our arguments, is to consist, as the result of saving faith. This abounding and increasing in love the apostle prays may take place in their outward conduct toward one another, not for or unto the wholly sanctifying of their hearts, but for or unto the *establishing* of their hearts. There is some difference between making permanent and making every whit pure.

* Does not this imply that St. Paul held the circumcision of Abraham exactly in that sense in which we have argued it?

Finally : of Zacharias and Elisabeth it is said : "They were both righteous [*δίκαιοι, dikaioi, just, that is, justified*] before God, [*and, as the proof of this relation,*] walking in all the commandments and ordinances of the Lord blameless," *ἀμεμπτοι, amemptoi*. Did this blamelessness consist in a certain amount of internal purity over and above the regenerate state? We understand Dr. Peck to say that it did; for in his abridged work on Christian Perfection, page 228, he gives the account of Zacharias and Elisabeth, with some others, as "particular instances" of persons "who were said to be *perfect, blameless, upright, etc.*"

Had he clearly understood his subject, this good man might not have so written; for he speaks of Zacharias and Elisabeth being blameless, in the sense of their having obtained an additional and greater work inwardly than regeneration, which he calls Christian perfection or entire sanctification; for the above quotation from his book is found under his third minor division to his fifth proposition, which proposition is thus stated: "5. Lastly, I assert instances of entire sanctification in proof of its attainableness." Now, the writer of this argument is disposed to insinuate, in the face of an enlightened world, the possibility of a misinterpretation, if not a gross perversion, of the sense of this text, which does not give the blamelessness of the persons as consisting in an inward work.

The word "just," in our paraphrase above, includes all that inward work, so long as it is mutually agreed upon that regeneration is a "concomitant" of justification, and so long as the verb *δικαίωω, dikaiōō*, etymologically signifies "to make that which is pointed out by the primitive."* But, *δικαιος, dikaios*, being its "primitive," or root, *δικαίωω, dikaiōō*, means to make *δικαιος, dikaios*, JUST, and hence, antecedent to the justification of Zacharias and Elisabeth,

* Professor Crosby's Greek Grammar, § 318, b.

they were *not* just. God himself could not have then pronounced them such, but at a certain time in their lives they believed in God unto justification, and at that moment he made them “δικαίους,” JUST, regenerated them. Afterward they are said to be *blameless*, which does not describe the inward work of grace, but the outward fruit of that work. That is, the word “*blameless*” is applied to them as outward Christians, and not as inwardly such, and the word “*just*,” as embracing the new birth, is applied to them as inward Christians, and not as outward. A few observations will strengthen these remarks.

1. Justification implies an internal blessing, which we have shown means a sinless or absolutely-pure state of the soul. 2. This being so, it is utterly impossible for any one *justified* to be made any more *pure*, as to heart, even antecedent to the idea of his “walking in all the commandments and ordinances of the Lord blameless.” 3. The pointing of the text, a comma (,) being inserted after θεοῦ, God, and its diction, show that the two words are applied respectively to the inward and to the outward parts of Christianity. The first clause says, “They were both righteous” JUST. How or in what manner? ἐνώπιον τοῦ θεοῦ, *before God*, that is, in God’s estimation: he looked on them as ones from whom he had removed the penalty of sin, and whom he had also regenerated. The second clause says that they were “*blameless*.” How or in what manner? “Walking in all the commandments and ordinances of the Lord.” That is, the force of the word “*just*” or “*righteous*,” is confined to the first clause of the verse ending with the word “*God*,” and the force of the word “*blameless*” is confined to the second clause, and interpreted by it, because we have found a “*walker*” in the law of the Lord, and a “*perfect*” man, as to the way, to be the same. To present this text in another aspect, and to put its meaning at rest, so that perfectionists can not claim it in their sense, two questions, which

the passage itself will answer, may be asked. (1.) What were Zacharias and Elisabeth before God? Answer. They were both *δίκαιοι*, JUST. (2.) In what did their blamelessness consist? Answer. *Walking in all ταῖς ἐντολαῖς καὶ δικαιοῦμασι*, THE COMMANDMENTS AND ORDINANCES of the Lord. If the answer to the first question teaches entire sanctification, so-called, then, a person merely *just*, that is, no more than *justified*, as we use the term, is also "wholly sanctified." If the answer to the second question teaches the theory of Dr. Peck, then, that great blessing is obtained, or rather consists in simply the external observance of the "commandments" and "ordinances" of God. Hence, he being judge, since he claims this as his proof-text, one *justified*, who keeps the moral law as the demonstration thereof, is all that the Bible requires. We are happy to think that the Doctor entertains such a good opinion of a *justified* man. (4.) In the other instances quoted from the New Testament, and in the passage concerning Abraham, as taken from the Septuagint, we have found the word "blameless" to refer to the *outward* part of religion, as a qualifier of those who keep the moral law, and who were before justified and regenerated, and, therefore, these passages are not only not *for* Dr. Peck's theory, but they are *against* it. And if those who believe with him wish to arrive at the "attainableness" of Christian perfection, let them, like Zacharias and Elisabeth, *walk in all the commandments and ordinances of the Lord blameless*, as the fruit of men *just before God*, and they will have it, if it, *as such*, is to be had. For what objection God can have to one whom he has justified and regenerated, and quickened, and adopted, and made an heir, and blessed with the witness of the Spirit, who keeps the commandments, as the fruit thereof, is what we can not comprehend, since our Bible does not say what that objection is. Comparing these passages with the case of Abraham, it seems to us little less than demonstration that the

patriarch's perfection is largely and forcibly sustained as consisting altogether in his outward deportment.

III. Gen. v, 24: "Enoch walked with God, and was not: for God took him." This case properly belongs to the *tamim* argument, because it is said he "walked with God." This is another of the "particular instances" given by Dr. Peck of persons "who were said to be *perfect, blameless, upright*." He actually names the man "ENOCH." Now, there is no doubt but that Enoch was *perfect*, as a servant of God, but in what that perfection consisted, or *in what respect* he was perfect, is another question. It has already been shown that the Psalmist declares the man *perfect as to the way* and the *walker in the law of Jehovah* to be the same person. But Enoch was the man who "walked with God;" therefore, he was *perfect*, and his perfection consisted in *walking with God*. It was a perfection as to the divine way—as to the outward life of the true servant of God, as the visible sign of his regeneration. The Bible no where says that Enoch was "*perfect, blameless*," or "*upright*," although the Doctor gives him as a "particular instance" of such. Perhaps the strongest thing said about him is that he *walked with God*. This phrase must be interpreted in its common usage. It is much used in Scripture, and *always* means the manner of one's life. Robinson's Gesenius defines it thus: "*To live in a manner well pleasing to God*."

It really seems as if any more proof on this point could not be necessary. But if we are wrong in our general exegesis of this great question, we think it well to give those of another belief a full opportunity to explode our views, but if we are correct, it is right to tell the truth *well* and *at length*. As to Enoch, further, St. Paul says before his translation he had the testimony that he pleased God, and adds: "But without faith it is impossible to please him." Enoch was, therefore, a man of faith, and he had the testimony—the witness of the Spirit, which

was given in the old dispensation as well as in the new, since men then were justified by faith as they are now, and received regeneration as a concomitant of that work, which is always the act of the Holy Spirit on the heart, and since David prayed, "Take not thy Holy Spirit from me"—Psa. li, 11—all which show that the patriarch was regenerated, and his regeneration saved him, for God "took him"—"translated" him; and the reason given of his translation is, that he had the *testimony*, that which bears witness with our spirits that we are the children of God. But this testimony is a *result* of REGENERATION according to St. Paul, that is, Enoch's "testimony" was certainly pertaining to his *sonship*. It could have been no more; but to be a *son* is to be *regenerated*, so this is the kind of a man that God "TOOK." This is another of the Doctor's "particular instances" of entire sanctification. Enoch goes to heaven through regeneration: it is *sufficient*, as a work in the heart. The walking of Enoch with God was the *fruit* of this change, as fair reasoning on the history of this man, as found in Scripture, leads us to conclude.

IV. Deut. xviii, 13: "Thou shalt be perfect [תמים *tamim*] with the Lord thy God." This is, as we understand it, God's command to the Levites as a people. To them, as such, he gave this charge. Here is perfection taught. Yea, it is attainable in this life, or God would not have commanded them to be perfect. For if this requirement is to be fulfilled only *at death*, or *after death*, then, truly, the first and second commands of the Decalogue forbidding polytheism and idolatry must be postponed also *till death*, or about that time; for before we close the exposition of this passage, we will find its spirit and that of the Decalogue to be the same. There is just one question to be decided, namely, *In what respect is this perfection to be understood?* That the Bible teaches such a doctrine is as plain and certain as that it teaches any

other; but to determine in what it consists is another and very important question. It here means the observance of the moral law, especially that part of it which refers to and forbids idolatry. For the proof, we will examine the context. In this examination two things should be observed. (1.) The *teaching* of the context. (2.) The *place* in it which the text, the thirteenth verse, occupies. As to the former, it is every word, we may say, forbidding idolatry. Verse 9 says, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations." Such is the charge given in this verse. Not to do as heathens had done. Verse 10 says, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch." The first prohibition in this verse has reference to the worship of Moloch. "Thou shalt not let any of thy seed pass through the fire to Molech." Lev. xviii, 21. "According to the Rabbins, its statue was brass, with the members of a human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries."* The second prohibition disallows one "that useth divination," that is, "a diviner of divinations"—a kind of *lot-caster*, who pretended to foretell future events, and so a false prophet perhaps. The third interdict respects an "*observer of times*;" that is, one acting covertly, using covert acts, practicing magic, sorcery, or some kind of divination connected with, or amounting to, idolatry. In the fourth place "*an enchanter*" is forbidden; that is, one that takes auguries or practices divination, or divines, or as some understand it, and as the Hebrew root means, "divination by serpents." The fifth interdiction, in verse 10, is, "There shall not

* See Gesenius's Hebrew-English Lexicon, p. 576.

be found among you . . . a witch;" that is, a "*magician, sorcerer*," as the Hebrew root means, *to pray, to offer prayers, or worship*, and "in the Hebrew language is limited to idol-worship." (Gesenius.) Verse 11 says, "Or a charmer, or a consulter of familiar spirits, or a wizard, or a necromancer." He first forbids a *charmer*. This word is a part of a Hebrew verb which means "*to bind with spells, to fascinate, to charm*; spoken of a species of magic which was practiced by binding magic knots, . . . spoken of the charming of serpents." (Gesenius.) Verbally, "he who binds with enchantment." Secondly, *a consulter of familiar spirits* is mentioned; that is, *he who consults a sorcerer*, or a "conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give responses as to doubtful or future things." (Robinson's Gesenius.) Thirdly, *a wizard* is forbidden; "properly, *knowing, wise*." No doubt referring to one who professed superhuman wisdom, as to spirits. Fourthly, he speaks against a *necromancer*; literally, "he who searches into the dead"—pretends to make inquiries of departed spirits. Then verse 12, the one next preceding our text, comes in saying, "For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them [the heathen nations] out from before thee." Here is the kind of a context, then, that we find in the ninth and twelfth verses inclusive, and *immediately* preceding the verse which teaches *perfection*. Now, omitting the thirteenth verse in its order, the fourteenth says, "For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do."

Now, we proposed to show, first, the *teaching* of the context. This is found to be *a constant prohibition of idolatry*, which has been briefly explained from the orig-

inal, for general instruction, and for seeing more perfectly the character and intent of the passage. This idolatry, of various kinds, is said—verse 12—to be “an abomination unto the Lord,” etc.

2. The *place* in the context, which our text occupies, now claims attention. If it stood either at the beginning or at the end of that portion of the chapter forbidding idolatry, which we are compelled to call its legitimate context, an objector might, with some slight show of plausibility, give it some other application. But it stands *in the middle*, having a portion of the context, which speaks of, and prohibits idolatry *preceding* it; and another part of the same context, against the same sin, *succeeding* it. We now ask those who hold Christian perfection to be a second, internal work, if they can either force or ignore this passage? Are such prepared to maintain that Jehovah, in an express discourse against idolatry, in accordance with the moral law, addressing his priests about to be exposed to the “abominations” of the heathen, bisected that discourse, and threw in a word, as to the meaning, as foreign from that of the context, as SHIBBOLETH was from the tongue of an Ephraimite? Does not *perfection* here mean the observance of God’s moral law as opposed to idolatry? Will the reader, if in any way biased by incomprehensible and impracticable theories, endeavor candidly to consider this passage, and receive the truth as the Lord hath spoken it? Should he feel inclined to hold to the views of fallen men as if they were incapable of error, and take the doctrine, as taught in this passage, as perfection has heretofore been held, will such favor us, first, with a *context* to his support? Will he, secondly, reason the proper context which opposes him all the way? Thirdly, will he tell us why he should not take this passage as a proof of his theory as well as other ones when the word “perfect” is *tamim*?

If these things are not convenient for him, are we not

correct in saying that Christian perfection is the outward observance of the Divine statutes as a fruit and sign of a saved and covenant relation with God? Are not the Divine laws, as rules of action for pure-hearted and moral agents, absolutely necessary to the maintenance of such agency and purity? For on the hypothesis of a person perfectly purified in heart by the Holy Spirit, as we say the regenerate are, placed in an ideal world, where he would be still pure and in constant fellowship with God, and where he had no law to keep, as the rule of his moral conduct, how could he ever fall from grace? What would become of moral accountability? What of moral agency? Would not these be destroyed? The thing is inevitable, that such a world, differing from this one only as to the non-existence of moral law, would cause the pure man always to remain pure; for where no law is there can be no transgression, there being no moral boundary to go across by a voluntary act of disobedience. God himself could not at any time find a single imperfection in the man. He would not be accountable, because he on his part could not sin, even had he been a sinner in an antecedent state of being, so as to know what sin was, and desired then to commit it. As for God, too, he would have no law for the punishment of sin. Hence the man's internal purity must always exist. So must his impeccability and unaccountability. What is our conclusion, then? It is this:

1. Perfection, whether in Christianity or in nature, presupposes a law by which its subjects can be judged of as perfect, or as imperfect.

2. Since all admit that the Holy Scriptures teach Christian perfection, some law therein must be the rule by which to determine whether one is perfect or not.

3. The Decalogue, as the sum of the whole Divine will to man, must be that law.

4. If perfection, called also entire sanctification, be an

inward work, the moral law being the standard by which it is to be adjudged, then such internal purity must have been obtained, and must be still retained, by obedience to that law, contrary to all Scripture, and so justification by faith is virtually rejected, and the doctrine itself, that man is "wholly sanctified" by faith is also destroyed.

5. The ground being about lost on which some predicate their view of the question, a perfection consisting in obedience to the Divine law, as the fruit of an antecedent and continual faith in God, as a natural sequel, must hold—which perfection is founded, (*a*) on the nature of the case, as necessary to free moral agency and accountability; (*b*) On the fact that the proof-texts of Scripture, used by entire perfectionists, when critically and exegetically examined, *do not teach a second inward work of grace*, but they teach invariably the fruit of regeneration as its outward sign. That is, the same proof-passages in our arguments are taken to prove that Christian perfection is an outward work, *with the aid of their contexts*, that entire sanctificationists have taken to prove that it is an inward work and subsequent to regeneration *without their contexts*, and the reader is left to draw his own conclusion, as to the truth of the respective positions, and as to the merits of the arguments on both sides.

V. *Psa. xviii, 23*: "I was also upright [תָּמִים, *thamim*, PERFECT] before [עִמִּי, '*himmo*, *with him*] him, and I kept myself from mine iniquity." Here is another passage as proof of our position, that Christian perfection is obedience to the moral law, as the test of a regenerate soul. "The end of the commandment is charity, [ἀγάπη, *agape*, *love*,] out of a pure heart." But the heart is made pure when it is regenerated; therefore, the end of the commandment is love out of a regenerate heart. These words of St. Paul are much like the above quotation from David. In this verse, the first thing demanding attention is to find out in what sense the Psalmist meant that he

was *perfect*—in what respect is the perfection to be understood? The true sense may be determined at once from the character of the Hebrew poetry, as found in the book of Psalms, and throughout the Bible generally. That to which I refer is what grammarians of the Hebrew language call *synonymous parallelism*, “*in which the second clause is ENTIRELY, or almost A REPETITION of the first.*”^{*} This excellent Hebrew philologist gives Psalm xxii, 23, as an example of this kind of *parallelism*, called *synonymous*, because the first clause and the second are alike as to meaning. The example he gives in English, thus:

“I will declare thy name to my brethren;
In the midst of the congregation will I praise thee.”

Very many instances might be given of this mode of setting forth the theological idea in different words. The Bible abounds with it. There is a beautiful example in Psal. xix, 1:

“The heavens declare the glory of God,
And the firmament sheweth his handywork.”

Now, any one can see, that in both these examples the second clause is the same in sense as the first; that is, in the language of our author, “A repetition of the first.” No scholar, or theologian, would presume to say that when the Psalmist said, “I will declare thy name to my brethren,” and in the next sentence said, “In the midst of the congregation will I praise thee,” he intended another idea wholly foreign from the first! In like manner, the verse under consideration is precisely of this sort. I would choose to translate it thus:

“I WAS PERFECT with him;
And I kept myself from mine iniquity.”

Does it not appear, at once, obvious that the second clause, “I kept myself from mine iniquity,” means that

^{*} Dr. Nordheimer's Critical Heb. Grammar, Vol. ii, sec. 1126.

he did not commit sin—for *sin* is the meaning of the word—since St. John says, “Sin is the transgression of the law.” The only way, then, that the Psalmist could possibly have *kept himself from his iniquity*, was to keep from the transgression of the moral law. It prohibits all iniquity; therefore, since the passage is a “*synonymous parallelism*,” the first clause, which says, “I was PERFECT with him,” signifies that he was perfect as to the moral law; perfect in keeping himself from iniquity. He that will deny this is a murderer of the Hebrew style of writing, and of the best-established authority on the manner of that language. He must also murder the context, which in this place is plain; for the two verses immediately preceding agree with the text in two respects: 1. They are both instances of synonymous parallelism. 2. They both expressly teach that the Psalmist is speaking of the moral law, as the rule of his outward moral actions, and not of perfection in that sense held by some. They read thus:

“For I have kept the ways of the Lord,
And have not wickedly departed from my God.”—*Verse 21.*

“For all his judgments were before me,
And I did not put away his statutes from me.”—*Verse 22.*

It may be proper, also, to observe here, that the excellent work of Mr. Horne, his “Introduction to the Study of the Bible,” abridged edition, p. 108, gives this same usage of Hebrew poetry, under the name, “*Parallel Lines Gradational*.” Here the reader unacquainted with Hebrew can see this usage exemplified. And if he has not this, he may find a thousand instances of it in his Bible.

6. Prov. xi, 20: “They that are of a froward heart are abomination to the Lord: but such as are upright in the way [תְּמִימֵי דֶרֶךְ, *temime dharek*, PERFECT as to the way] are his delight.”

Some Hebraists might prefer to translate this and the

other passages quoted containing *tamim*, so as to express what is called "the construct state," corresponding to the genitive of the occidental languages. Thus, *the abomination of Jehovah are the perverse of heart; and his delight are the perfect of the way*. This translation would not be so good in this case, as it is desirable to bring out fully and clearly the *respect wherein* perfection consists. The phrase "*as to*," which we use, is authorized by the most learned men. Indeed, the translators of our Bible in using the phrase, "*in the way*," show plainly that they used the same grammar rule, and general principle of language that we do when we translate "*as to the way*," the only difference being that we use a fuller, and perhaps more expressive form. The grammar rules of good authors are full on this particular, leaving the translator to choose what expression he may prefer. Gesenius says, as to the accusative case of a Hebrew noun, like to the Greek "accusative of specification," "the accusative is employed . . . where we say, *in respect to, according to, etc.*, and in other adverbial limitations. Gen. xli, 40, . . . only *in respect to* the throne will I be greater."* Our authorized version says, "*in the throne*," or we may say, *as to* the throne. Again: "Sometimes the first—of two words—is an attributive—adjective—and the following concrete or abstract noun specifies it by showing with respect to what the epithet applies . . . with an abstract noun . . . *beautiful in form and comely in aspect*."† Gen. xxix, 17. That is, beautiful "*as to* form and comely *as to* aspect. It is seen, then, that the expression, "*as to the way*," is sanctioned by good authority. The abomination of the Lord is, therefore, the perverse *as to* heart, but his delight are the perfect *in, in respect to, or as to* the way; that is, the man who keeps every law of God, as the fruit and proof of justification, is

* Hebrew Grammar, by T. J. Conant, sec. 118.

† Dr. Nordheimer's Hebrew Grammar, Vol. ii, sec. 803.

perfect as to those laws. He that readeth let him understand. Now, counting the passage in Psa. cxix, 1, and that concerning Enoch, we have adduced eight proof-texts of the ground we take in respect to Christian perfection, in which the word *tamim* is found, or theologically implied; and several other passages might be given. We have also quoted several to the same effect from the New Testament, as viewing *tamim* through a Greek channel. With these we submit the argument to the judgment of the reader, whose patience is now perhaps sorely taxed.



ARGUMENT XII.

תָּם—TAM.

I. PSA. xxxvii, 37: "Mark the perfect man, and behold the upright: for the end of that man is peace."

The word תָּם, *tam*, *perfect*, here used, is thus defined by Gesenius in general: "Latin, *integer*, that is, *whole*, *perfect*, *upright*, in a moral sense." It has the same root as *tamim*, of the former argument, and there defined. The very nature of this passage goes to show, at once, that the perfection of this "perfect man" consists in his outward walk and in his obedience to the Divine laws. For he is to be *marked*, that is, *watched*, etc., to see if he conducts himself according to Christian profession.

One can easily perceive what a man is by his outward deportment, but we have no way to tell what the heart is like apart from the outward conduct, because we can not discern spirits. "What man knoweth the things of a man?" Nor is it by any internal characteristic of the tree that we know it: "The tree is known by its fruit." So, when it is said, "Mark the perfect man," the meaning is that we are to observe his exterior life. The law of God is

the mirror which reflects upon the world the exact likeness of the religious professor, whose work, if strictly according to the moral law, shows him to be perfect. The word שָׁמַר, *shemor*, “mark,” is defined, “to keep in view, that is, to observe, to mark.” Compare the words of our Lord, “Ye are the light of the world,” “Let your light so shine,” etc. And St. Paul, “Walk worthy of the vocation wherewith ye are called,” etc. *O, the blessedness of the perfect as to the way, the walkers in the law of JEHOVAH!*

II. Job i, 1: “There was a man in the land of Uz, whose name was Job: and that man was perfect [טָמַר, *tam*] and upright,” etc.

Job’s perfection seems to have consisted in his patient submission to the will of God, as the proof of his internal purity. For it is said that he “eschewed evil”—he *departed* from evil, as the Hebrew word means. When he heard of his misfortunes it is said of him, “In all this Job sinned not, nor charged God foolishly.” There is apostolic authority for saying that the PERFECTION of Job was the FRUIT of justification by faith. St. James writes, “To servants of God and of the Lord Jesus Christ.” He addresses them: “My brethren count it all joy when ye fall into divers temptations”—just as Job. Advancing further, he urges upon his brethren the absolute necessity of good works, as the result of faith, as the proof of their justification, declaring faith to be dead if without works as its characteristic.

All the circumstances and expressions in the case show that the apostle wrote his Epistle to those who were already Christians in a justified and saved relation to God. In the last chapter—verse 8—he exhorts to *patience* as the fruit of justification. “Be ye also patient; establish your hearts.” And that he may be Scriptural, and enforce his argument with success, he introduces the prophets as instances of patience, and even *names* Job: “Take, my

brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of PATIENCE. Behold, we count them happy which endure. Ye have heard of the PATIENCE OF JOB." Here is *patience* taught as the fruit of faith.

But he says, *Take, my brethren, the prophets . . . for an EXAMPLE*, etc. We learn from this that the apostle taught, 1. *Patience*. 2. It was to be the *fruit* of their justification, as the whole drift of the Epistle shows. 3. He gives the account of Job for an *example*. 4. Therefore, we must conclude that Job's patience and endurance of affliction were the fruits of his justification before God, otherwise St. James must be charged with a misapplication of the relation which the patriarch's patience sustained to theology when he refers to him as he does. But his perfection consisted in fearing God and departing from evil, as the first and eighth verses of the first chapter say. His departing from evil consisted, under all his distress, in *not sinning*, and in *not charging God foolishly*. This was his patience in his tribulation. And since the apostle mentions these as the fruit of justifying faith, for an example to his brethren, as represented in Job, it is conclusive that his perfection consisted in patience under the sorest chastisements of the Almighty, and that it was God's test of his justification.

To strengthen this position concerning Job, observe that St. James not only speaks of him by *name*, but also of the other prophets generally, using the word "prophets" in the plural, as men "who have spoken in the name of the Lord." He tells his brethren to take them "for an example of suffering and of patience." Now, the facts in the history of the prophets are to this effect; as stated by James, they "spoke in the name of the Lord." They spoke their predictions as honest men, who were inspired of God, and who would have chosen death in preference to holding their peace when God had not spoken it. Under

the charge that God gave them from time to time, they rebuked Israel of old in burning language. For this faithful delivery of the oracles of God through them, as his own mouth-pieces, they suffered, with PATIENCE, the reproach of unbelieving and ungodly men. Hence James says, "Take them for an example of suffering affliction." All which was the fruit of their regenerated state. This endurance, on their part, for God's sake, was their work which the apostle extolled. This, and the work of Noah already mentioned, are very plain illustrations of the words of James. Noah's building the ark is represented as his perfection, being a preacher or prophet of God; he did it while the antediluvian world neither feared nor believed, but, no doubt, scoffed; yet bearing all with patience, in the language of St. Paul, "He condemned the world"—became heir of JUSTIFICATION ACCORDING TO FAITH. What, therefore, the prophets did and suffered, St. James could not have taken, nor can we, in any other sense than as proof of a saved state—of JUSTIFICATION. Herein, then, is the perfection of Noah, of Job, and of all the prophets. My brethren, "mark" such men as these. Their ACTS prove that they are PERFECT THEREIN.

ARGUMENT XIII.

תָּמַם—TAMAM.

PSA. XIX, 13: "Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." The word תָּמַם, *'etham*, is a grammatical form of *tamam*, above given, and is found in the text we quote. It is translated, "Shall I be upright." *Tamam* is the Hebrew root of the two adjectives *tamim*

and *tam*, last considered, the meaning of which, we found, was *perfect*, and so generally translated in our version of the Bible, and which we have shown to be predicated of men who keep the commands of God as the fruit of faith. This verbal root Robinson's Gesenius thus defines: "1. *To complete, to perfect, to finish*; 2. *To be finished, ended, to have an end*; 3. *To be consumed, exhausted, spent*; 4. *To be complete, whole*; that is, (a) In number—1 Sam. xvi, 11—*Are these all thy sons?* (b) In mind—*to be whole-minded, upright, blameless*. Psa. xix, 14." (English, 13.)

Under this fourth meaning it will be seen that our author quotes the very passage in question. He has defined the two derivatives, *tamim* and *tam*, by the word "perfect." Likewise this verb, their root, in No. 1 above, by our verb "*to perfect*," where it is used in the active sense; it may, therefore, safely be taken so in the neuter sense, in which signification, under No. 4 above, although Gesenius has not used the exact phrase, *to be perfect*, to define it, he has nevertheless employed words of equal force. In his definition he did not omit the phrase *to be perfect*, as if it was foreign to the sense, but because it was susceptible of a more extended definition than he happened to give it under No. 4. From the general meaning, therefore, of the verb, and the common acceptation of its two derivatives, we may say that it means *to be perfect* in No. 4, where Gesenius quotes our text; and this, too, for the same reason that it means "*to be upright, blameless*," etc. We may then translate the Hebrew thus: *Also from presumptuous sins keep back the servant of thee, let them not rule over me; then SHALL I BE PERFECT, and I shall be innocent from much transgression.*

We may now observe, 1. The Psalmist prays that he may be kept from presumptuous sins, and that they may not have dominion over him. But to be kept from sinning is to be kept from the violation of the moral law; for St. Paul would not have known sin had not that law

said, "Thou shalt not covet." The prayer is, then, in substance, that he may be kept from breaking any of the ten commandments; for every sin, whether in thought, word, or deed, will come under one of these, and may be truly termed a *presumptuous*, a *haughty*, or an *arrogant* sin. 2. His conclusion is also brought in, that he will then *be perfect*. The Hebrew is, 'az—here translated "then"—is an illative particle, and means "*therefore*," "*on that account*." *Keep back thy servant from presumptuous sins, let them not have dominion over me; ON THAT ACCOUNT shall I be PERFECT*, etc. Or, if taken as a particle of time, as, perhaps, it is regarded by our translation of the Bible, it means *then, thereupon, after that*. Indeed, this latter is the safer sense, we think, of the word as used in our text. That is, as soon as God, in answer to his prayer, grants him grace, and enables him to keep the Divine law, *after that he will be perfect*. We can not fail to see that his innocence and perfection are made to depend upon his being *kept back from sinning*. They are made consequences of this circumstance, both as to time and as to natural effect. We learn from this that the Psalmist looked upon his perfection as a *result* of legal obedience, as a proof of the regenerate state, in which gracious condition we have every reason to believe that he already was, as the words "thy servant," the fact of his praying, of his devout desires, of his being the bard of Israel, must imply. The tenor of his prayer was that God would keep him pure in heart, and that his perfection, as to his daily walk, might remain. Take notice: he did not pray for perfection as a thing not at all in his possession, but he prays as one already possessed of innocence and perfection, and prays for God to *KEEP* him such. Both the request of his prayer and the result of it contemplate futurity.

Moreover, let the reader observe a few facts: 1. That the verb *tamam* is many times used in Scripture to ex-

press the *perfecting* or *completing* of some outward, visible, every-day act, but never *in the sense of perfecting the act of cleansing the heart*. Never is it used *morally* of such an internal work. Thus it is employed to “ACCOMPLISH a diligent search.” Psa. lxiv, 6. In the phrase “Passed clean over Jordan”—Josh. iii, 17—the Hebrew reads PERFECTED *to pass over*. “When they had done circumcising all the people.” Josh. v, 8. Hebrew: *When all the people PERFECTED to be circumcised*. “Until he had FINISHED all the house.” 1 Kings vi, 22. “The work of the pillars FINISHED.” 1 Kings vii, 22. “CONSUME the flesh”—Ezek. xxiv, 10—that is, PERFECT it in cooking. So we might add many other examples. The idea of *to perfect* and of *perfecting* surely does not necessarily enter into that of *to purify morally* and of *moral purification*. It is the idea of *completeness*, of *perfecting*, of *finishing*, in the sense of coming up to a given or implied rule or standard of perfection or completeness, that is signified by this verb and all its kindred, and its corresponding ones in the Greek, wherever found in the Bible. It is not the idea of *making pure*. Hence, Robinson’s Gesenius does not give the sense of *to purify morally*, or any thing of that sort, once in the definition of this verb, or any of its derivatives. Mark this!

2. Observe that Job uses it in the very sense in which our argument holds, when he says, “Thou makest thy ways perfect.” Job xxii, 3. “With an upright man thou wilt shew thyself upright.” Psa. xviii, 25. Hebrew: *With a PERFECT man thou wilt shew thyself PERFECT*. “*To deal uprightly with any one*.” (Gesenius.) This verb, therefore, means, in a religious sense, to keep the moral law unto exactness, as these passages show—not to cleanse morally. Regeneration does this.

ARGUMENT XIV.

קָדַשׁ—KADHASH.

THE definition of this verb—*kadhash*, to sanctify—has already been quoted, as given by Gesenius, *verbatim*, in Argument X, objection 2. It need not be repeated. If the reader desire to examine for himself, with the proof-passages in their places under each head of that definition, he will please turn to it, and carefully take his Bible and search for the English reading in each place. When he finds the word *to sanctify* in the English, let him see if he can not take another definition, of kindred meaning as found under the same division or species of Gesenius's definition, and substitute that other meaning for the word *sanctify*. Then let him observe carefully the context, and see to what the sanctity indicated by the verb is opposed; whether to ceremonial or moral impurity; whether to a mere disregard for some person or thing ceremonially set apart, or to the corruptions of the human soul; then he will see the exact sense in which it is to be taken, as found in our version of the Bible.

For illustration: Suppose in looking at the definition, as quoted in Argument X, under the PIEL species, the eye rests on a reference to Lev. xxi, 8, there recorded; take the English Bible and turn to this place, and you find these words, "Thou shalt sanctify him therefore, for he offereth the bread of thy God; he shall be holy unto thee; for I the LORD, which sanctify you, am holy." Here you see the word *sanctify* is found twice, both in the PIEL species. Now, search under that species or form of this word so found in the definition, and you find it means "*to hold sacred, to regard and treat as holy*;" substitute this meaning, in the passage in hand, for the word *sanctify*, and it reads thus: "Thou shalt hold him [the

priest] *sacred*, therefore, . . . for I the Lord, which *hold* you *sacred*, am holy." Now, please examine the context, and you will also see that it is a *priest* that is spoken of, and not the heart of man, as receiving a work of sanctification subsequently to regeneration, in the one instance, and that in the other where God is represented as the one who sanctifies his people, that sanctification consists, simply, in his *holding* them *sacred*, in his *regarding and treating them as holy*, merely as opposed to the heathen nations whom he did not so regard. "Jacob have I loved, but Esau have I hated." This illustration will suffice for all other cases; for, as before said, every place in the Hebrew Bible where this verb is found, it has a certain one of the grammatical forms, as given in the Lexicon of Gesenius, and so must come under its respective form or species to be defined. But our author nowhere defines this verb as synonymous with the work of *quicken*ing a soul dead in trespasses and sins; no where in the sense of *regenerating* the soul; no where in the sense of *taking away sin*, or of *purifying* the soul; no where in the sense of *forming the Divine image in the heart*. Therefore, it does not mean to cleanse the heart by what is called entire sanctification, any where in the Hebrew Bible. Then, dear reader, as to the meaning of this word, let the words of the Preacher comfort thee: "Be not righteous over much; neither make thyself over wise; why shouldest thou destroy thyself?"* The Hebrews had another word to indicate purity of heart, that is, *to cleanse*; namely, טָהַר, *taher*, which means to cleanse physically, Levitically, and morally. David used this word morally when he said, "Purge me with hyssop and I shall be clean;" and Ezekiel in his prediction of Messiah's kingdom: "Then will I sprinkle clean water upon you, and YE SHALL BE CLEAN; from all your filthiness and from all your idols WILL I CLEANSE YOU."

* Eccl. vii, 16.

From the verb *kadhash* we have the noun *kodhesh*, “holiness, sanctity,” and we have no idea that it is anywhere used in the Hebrew Scriptures in the sense of *moral* and *internal purity*. Our Hebrew lexicographer gives it no such signification; but it is used to indicate outward sanctity, as opposed to the violation of any of the Divine laws which the Jews were required to keep. Further mention of this noun is unnecessary.

ARGUMENT XV.

קָדוֹשׁ—KADHOSH.

THIS adjective is also derived from the verb *kadhash*, to sanctify, or more properly, to make holy, and it signifies holy. Gesenius thus defines it: “*Holy, sacred, sanctus, ἅγιος, ἁγρός*, properly, *pure, clean*, free from the defilement of vice, idolatry, and other impure and profane things; opposed is חֲנָפֶה, (*hhaneph*,) *impure, profane*.”

“In fixing the primitive signification of this word, the following are classical passages: Lev. xi, 43, sq.—that is, *sequens*, following—where, after the law respecting unclean meats, it is said, *ye shall not pollute yourselves with these, that ye should be defiled therewith*; 44 . . . and be ye holy—*sanctus, pure—for I am holy*, verse 45. So xix, 2, and xx, 26, where the same formula, *be ye holy, for I am holy*, is placed at the beginning and end of a section—c. [that is, *caput*, chapter] xix, 20—containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. xxiii, 15, after the law for removing human filth out of the camp, it is added, *For Jehovah thy God walketh in the midst of thy camp*; . . . *wherefore let thy camp be holy*—*sanctus, clean—that he—God—behold no unclean thing in thee, and turn*

away from thee. In a sense somewhat varied it is applied, (a) To God as abhorring every kind of impurity both physical and moral; see Lev. 11. cc.; also as the avenger of right and justice; Psal. xxiv, 4, compare verses 2, 3; Isa. vi, 3, compare verse 5, sq.; and as the object of fear and reverence to men; Psal. xcix, 3-9, cxi, 9, where it is coupled with נֹרָא, *nora*—that is, fearful, deserving reverence. Sometimes God is called . . . holy . . . spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as it is possible for erring mortals, Isa. iv, 3; then the people of Israel who were bound to abstain from, and avoid every kind of impurity. Lev. xi, 43-45, xix, 2, see above.” Such is the definition *verbatim* of Gesenius, except where the marks of omission are given, and one or two words explained in parenthesis, and some abbreviations written in full. The words omitted do not appear to pertain to this argument in any way. It seems the word means *holy* in its best, most handy, and usual signification.

The question to be decided now is, in what does this holiness consist when predicated of man? If we take the passage above referred to, which Gesenius says is “classical,” as to “fixing the primitive signification,” we can easily arrive at the sense in which a man is to be holy. “Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.”

There is no metaphysical argument needed to show that according to the sense of this Scripture, holiness, as

applied to man, consists in not making himself “abominable with any creeping thing,” instead of a sanctity—or rather purity—of heart above that of regeneration. The verb *to sanctify*, also, in Lev. xi, 44, is in the HITHPA ’HEL species, and means “*to show one’s self holy*; that is, pure from guilt, *to sanctify one’s self*. Lev. xi, 44.” So reads Gesenius, quoting the very passage in his definition. What is expressed in the adjective *holy*, is expressed in its root, the verb, which, in this case, means an act done by man himself, and not an act by the Holy Spirit, who would be the necessary agent if the holiness here inculcated means entire sanctification, as used by some; but the act is *to show one’s self holy* in the external observance of the Divine law. It is worthy of the closest observation, that in Lev. xi, 44, our Hebrew verb is found and is translated, “Ye shall sanctify yourselves.” So do we find the adjective derived from it, and it is translated “holy.” Take notice, also, that the adjective “holy” is applied to the Jews in this instance, to qualify them as being in a certain moral condition, represented in the passage as the *result* or *effect* of a certain antecedent act as the cause of that effect, which act is that of *sanctifying themselves*, or *showing themselves holy*, by the abhorrence of every external, tangible object that was filthy to a Jew, according to the Divine law. Any convenient English verb with its kindred adjective will illustrate this. Take, for example, the verb *to free*. If an individual *free himself*, he performs a reflexive act upon himself. As the *result* or *effect* thereof, we say he is a *free* man. The adjective *free* describes him as in a certain condition of being, made so by the action of the verb *to free*. Now, according to entire sanctificationists, the Holy Spirit is the agent by whom men are sanctified, as an *inward* work; but since the verb *kadhash*, *to make holy*, does not mean *to take away sin from the heart*, to say that a *holy* man means one every whit pure as to heart, in itself as a word, instead of the mere exter-

nal sign of such an inward purity, is as unreasonable and as inaccurate as to say that the Holy Spirit freed the person who freed himself, granting such freedom to pertain to some temporal act done by mere strategy.

Besides this, the *etymology* of the Hebrew adjective *holy*, as coming from a verb which does not express the act by which the heart is purified, teaches the very same sentiment. The adjective *kadhosh*, *holy*, is an infinitive form of the verb—its root. And, “the *infinitive* in Hebrew is a noun of action, expressing the ABSTRACT idea of the verb.”* Compare, also, the corresponding Greek words *ἁγιάζω*, *hagiazō*, to make holy, and *ἅγιος*, *hagios*, *holy*, the former of which, “in the New Testament,” says Dr. Robinson, means “properly to render ἅγιον,” *holy*. Observe, also, that a Greek verb whose stem ends in *άζ*, *az*, is *imitative* in signification, like *Δωριάζω*, *Doriazō*, to live, talk, sing, or dress like the Dorians.”† Now, apply this *imitative* idea of these corresponding words to those of the Hebrew, as found in Lev. xi, 44, where God says, “Sanctify yourselves, and ye shall be holy: FOR I AM HOLY,” and we find that the Hebrew idea of holiness is that of *imitation* of the Divine character, and is *external* in this case, as clearly taught; because, by the words under consideration, the *internal* is *not* indicated any further than the *fruit* supposes and implies the inward work in God’s people.

Since the science of language is in our favor, those who may be disposed to object to our etymological arguments, because some have attributed “uncertainty” to such reasoning, would do well to bear in mind that we use the laws of grammars and lexicons strictly, and the fact of these being in our favor is wholly *incidental*, and ought to count *some*, at least, in the scale of reason, lest we not only become infidel to the Bible, but to the very

* Dr. Nordheimer’s Hebrew Grammar, Vol. i, sec. 156.

† Crosby’s Greek Grammar, § 318 c.

language in which it was written. Again: Lev. xix, 1, 2: "And the Lord spake unto Moses saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy." In this passage the same doctrine is found. In what sense is this holiness on the part of the children of Israel to be taken? In what respect are we to understand it? Is it an extra purity of heart greater than that of regeneration, or is it something else? The facts show that it is the latter; for,

1. Gesenius, speaking of this adjective in this particular passage, says that it was spoken "of the people of Israel, who were bound to abstain from and avoid every kind of impurity."

2. The context bears ample testimony to its being an observance of the Divine laws. In verse 3, the fear of parents is inculcated: "Ye shall fear every man his mother and his father." And the Sabbath is mentioned: "Keep my Sabbaths." In verse 4 idolatry is forbidden: "Turn ye not unto idols, nor make to yourselves molten gods." Verse 11: "Ye shall not steal, neither deal falsely, neither shalt thou profane the name of thy God: I am the Lord." Verse 13: "Thou shalt not defraud thy neighbor, neither rob him." So we might go on till the patience of the reader would be exhausted, to show that the context in this chapter teaches that holiness consists in keeping the moral law, that it comprises the words of the Lord who is represented as speaking to Moses and commanding him to tell the children of Israel to be "holy," and then proceeds to tell him in what this holiness consists—a very important point indeed—wherein he mentions several commands of the Decalogue distinctly, as above quoted, with some of the ceremonial laws also, so that their holiness was to consist in obedience to all the commands of God, whatsoever those commands may have been.

3. Another argument for this view of holiness, on the part of the Jews, is founded on the authority of an inspired apostle: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." 1 Pet. i, 13-16. In this passage Peter uses the very words quoted in Leviticus, and the context shows that he is speaking of the moral duties of those who are already Christians, representing those duties as the fruits of their Christianity, and as being in accordance with the Divine commands. He forbids them going back, "Fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy IN ALL MANNER OF CONVERSATION." That is, "MODE OF LIFE, CONDUCT, DEPORTMENT." (Greenfield.) "CONVERSE, MANNER OF LIFE, WALK, CONDUCT." (Dr. Robinson.) Such, therefore, is the teaching of the Old Testament, as supported by the New, that when a man is called "holy," this adjective which qualifies him as such has reference to his *mode* or *manner of life*, his *walk* or *conduct*, and not to his inward spiritual condition in the sense of what some have called entire sanctification. And be it observed once for all, that since this is the meaning of the word "holy" in the Hebrew, and since the Septuagint constantly uses the Greek word ἅγιος, *hagios*, as the equivalent for the Hebrew standing at the head of this argument, and since the New Testament invariably uses the Greek ἅγιος, *hagios*, in the same sense, and in quoting the passages of the Old Testament, as above seen, where the word is found, it never should have been, in our humble judgment, translated by the word "*saint*" in the New Testament, inasmuch as there is a great want of consistency

of translation by so doing, since a *holy* man—in the sense above contended for—in the Old Testament dispensation, and a *holy* man, as our version has it in Peter, above quoted, are the same, the one passage of Leviticus absolutely incorporated into both, and translated alike, and we think correctly and consistently in both places. But why should it be translated “*saint*” in so many other places, when *holy* and *holy ones* could just as well be used? Then we would understand by the term the same thing from beginning to end of the Bible, namely, a consistent Church relation, consisting in the detestation of all that would defile, and in such a manner of life, as to the moral law and ecclesiastical usage, as God would be pleased with, and that good men would approve. God’s meaning is, throughout the whole Bible, that HIS *people*, of whatever dispensation, must not contaminate themselves with the filthy and idolatrous nations, who are not his, by doing any of their deeds. Dr. Hibbard, in defining the words *sanctify*, etc., makes some very sensible remarks. For the present we take a very short extract. He says: “The words *sanctified*, *unclean*, and *holy*, therefore, are to be understood, not in a *civil*, or a *moral*, but in a *ceremonial* sense. In order to understand the import of these terms, in this connection, [he is writing on 1 Cor. vii, 14,] we must go back to Jewish usage, for the apostle uses these words here in their Levitical sense. It is true he was writing to a Christian Church in Greece, and that he employed the Greek language, but the subject was one of Hebrew origin, and the terms were employed in strict conformity to Hebrew use.”*

Now, Dr. Hibbard has here said what is applicable to these words on which he writes wherever they occur in the New Testament. *They are all Hebrew words in signification, and used as such in the Christian dispensation, as we will see more and more the further we examine them.*

* Christian Baptism, p. 126.

It is enough to say that our authors on sanctification have actually used the above quoted passage from Peter as a proof, in some way, of their peculiar view of the question. Rev. Richard Watson uses it in his Theological Dictionary, Article SANCTIFICATION, where he, however, rather gives it a turn in our favor, but quoting it a second time in his definition, he evidently uses it in support of an *inward* work, which, on a fair exegesis, is not tenable, taking the apostle's meaning as the context presents it, and his sense, as found in Leviticus, which he quotes. Dr. Peck also quotes the words, either of Leviticus or Peter—for he gives no reference—in the words, “Be ye holy,” on page 185 of his book, where he is arguing with the Calvinist, in favor of HIS view of the subject, as to its attainableness in this life; therefore, he, too, has misapplied the passage. How strange it is that our good authors, as I have before objected, have utterly overlooked the *context* in all their writings about what they call entire sanctification and Christian perfection! Scarcely ever have they observed it. I think Mr. Wesley, in the “Plain Account,” never; Mr. Watson, in his “Institutes,” never; and Dr. Peck, perhaps, a little, in the forepart of his book; but as for the rest, we think, he has quoted his proofs without proper care.

Here, as by regular steps, we pass out of the Hebrew, and of the Old Testament, and more particularly confine our arguments to the New, except by way of reference, calling the reader's attention to the fact, that we have absolutely failed to find the verb *to sanctify*, referring to the moral act of cleansing the heart, and have also failed to find the noun *holiness* in such a sense of inward purity, as well as the adjective *holy*, to qualify such a condition of heart. Here we close our *Kadhosh* Argument.

ARGUMENT XVI.

Ἅγιος—HAGIOS.

THIS word, as shown from the Epistle of St. Peter, in our last argument, is applied to an individual to designate him as *holy* in the sense of keeping the revealed will of God as the fruit of justification, or, in a more extended sense, of a covenant relation, an ecclesiastical relation, as opposed to heathens who have no Church rites.

We find it applied in the New Testament to a great many objects, such as *things, angels, covenant, FATHER, Scriptures, hands, mount*, etc. In this argument we will use it where it is applied to men only. "For Herod feared John, knowing that he was a just man and an holy"—*hagion*. Luke vi, 20. Now, John the Baptist was a just man, and Herod knew it, and as a fruit of his justified state, he was *holy* as to law, he did the will of God; for, he was "a man sent from God;" he came "to bear witness of the Light." "As he spake by the mouth of his holy [*ἁγίων, hagion*] prophets, which were since the world began." Luke i, 70. Here the word is applied to the "prophets." But they were men of the Jewish period—they "have been since the world began." In that period they were required to keep the moral law—all the moral and ceremonial commands of God, as a proof and sign of a saved state, of their profession before God. This has already been shown to be perfection, or holiness. Therefore, when the term "holy" is used to qualify the word "prophets," it designates them as men walking in the commandments—living according to the Divine precepts, as an evidence, not only of regeneration, but also of their being God's people, as opposed to heathens, who were not.

"As it is written in the law of the Lord, every male

that openeth the womb shall be called holy to the Lord." Luke ii, 23. Here the word "holy" is predicated of a child. This is by a quotation from the Mosaic law—Ex. xiii, 1, 2—"And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine." Now, the word "sanctify," in this quotation from Exodus, when examined in the Hebrew, is found in the PIEL species; it is quoted by Gesenius, under that division of the verb קָדַשׁ, *kadhash*, to make holy, and is defined in these words: "*To consecrate . . . the first-born.*" Ex. xiii, 2.

At the time of the birth of our Lord this Mosaic law was in force; hence, in view of Jewish usages, Christ is called "her first-born," and mention is made of "the days of her purification according to the law of Moses;" which were observed and "accomplished" before "they brought him to Jerusalem to present him to the Lord." Verse 22. But this presentation of him to the Lord was "as it is written in the law of the Lord," which law says, "Sanctify unto me all the first-born;" and since Gesenius defines this "*to consecrate*," and since the sanctification was to be done by *man*, as a Divine command to him, and not by the Almighty, and was to extend to the first-born of the BEAST, as well as to human beings, the conclusion is inevitable that, when it is said Jesus "shall be called HOLY unto the Lord," it means he shall be the one *consecrated* to the Lord. This is absolutely demonstrated by the use of another word of similar or synonymous meaning in the twelfth verse, where the command is repeated, "Thou shalt SET APART unto the Lord all that openeth the matrix." The word "set apart," here, is "*cause to pass over*," in the marginal reading of our Bibles. This marginal reading is correct. It is the HIPH' HIL of the verb עָבַר, *'habhar*, to pass over; and in this species means to *cause to pass*, which is equal to "*to bring*, spec.

to offer, as in sacrifice, to consecrate [to God.] Ex. xiii, 12." Here our author brings out the same meaning, to consecrate. The parent causes the first-born to pass over to God, because he has said, "It is mine." A surrender of it is made to him. This act of passing the first-born over to God is the act by which it was sanctified or consecrated. Therefore, fair reasoning from the Scripture shows that "holy" in our text means *consecrated*.

"Else were your children unclean, but now are they HOLY." 1 Cor. vii, 14. "*Else your children* would have been brought up heathens, whereas now they are Christians." (Wesley's Note.) The *uncleanness* mentioned, therefore, is that of heathenism as opposed to Judaism, since the Jews considered the heathens unclean, and the word "*holy*" is opposed to the idea of what the Jews called "*common*"—to that uncleanness which the Jewish religion held to characterize the heathen. Dr. Hibbard, in his work on baptism, argues the meaning of the word "*holy*," in this passage, to a considerable length. I think he is correct. The sum of his meaning may be had in these words, "I can not, perhaps, render the sense of the passage more obvious to the reader than by the following: 'Else were your children *pagans*: but now are they [reckoned] *holy* seed.'"* Again, Dr. Hibbard adopts the following words from Pool's Annotations, by one of the "continuators" of that work: "These are those that are called *holy*, not as inwardly and sanctified, but as relatively, in the same sense that all the Jewish nation were called *holy people*."†

Again, in speaking of the words *unclean* and *holy*, in 1 Cor. vii, 14, Dr. Hibbard says, "But let us more directly inquire into the meaning of the words *unclean* and *holy*. 'Αἰσθαπτος, *unclean*, according to Schleusner, signifies *that which is prohibited by the Mosaic law, or from which the people of God were required to separate themselves*. He

* Christian Baptism, p. 131.

† lb. p. 132.

represents it as often used to denote a *pagan*, an *alien from the worship of the true God*, or one who does not belong to the people of God or to the society of Christians. It is this last sense we attach to the word in the passage in question; namely, *pagan*, *alien from the true worship of God*, etc. So, also, Dr. Robinson says the word is ‘*spoken of persons who are not Jews, or who do not belong to the Christian community*,’ and cites this very passage, among others, in proof. Groves defines it thus: *Impure, unclean, defiled unfit for receiving the rites of religion.*”*

Now, observe, this is the meaning given by the Doctor, and proved by good authority, of the word *unclean*, which, in the passage he is examining, is opposed to *holy*; therefore, the word *holy* must mean simply a *Christian*, or one favored with the benefits of the Christian Church and Christian communion, as it respects external privileges and relations to God, as opposed to what the condition of the Gentiles was before they were brought in and the middle wall of partition broken down.

But we will hear Dr. Hibbard further, since his views are exactly to our purpose, and since his work on baptism is a standard in our Church, and since he is a good reasoner and original thinker. He continues, “In Acts x, 14, 28, ἀκάθαρτος, *akathartos*, is used to designate a *Gentile*, or ‘a man of another nation’ besides the Jews. Thus it is elsewhere used. So Isa. lii, 1: ‘For henceforth there shall no more come to thee [Jerusalem] the uncircumcised and the *unclean*,’ טמא, ἀκάθαρτος. Here the words *unclean* and *uncircumcised* are perfectly synonymous, and apply to one and the same description of persons; namely, all who were not Jews—all who were not in covenant with God. So, also, an *unclean* or *polluted* land is a land inhabited by pagans, or idolaters. Thus Amos vii, 17: ‘And thou [Israel] shalt die in a *polluted* or *unclean* land,’ טמא, ἀκάθαρτος. This ‘polluted land’

* Christian Baptism, p. 133.

was Assyria. It was in contradistinction from all such idolatrous or pagan countries that Canaan was called the 'Holy Land.' When Paul warned the Corinthians to have no religious intercourse and fellowship with 'idolaters,' 'infidels,' and such like persons, who were enemies of God and aliens from the true kingdom, he says, 'Touch not the [*ἀκάθαρτον*, *akathartou*] *unclean* person.' 2 Cor. vi, 17. Our English version reads '*things*;' but this is unquestionably an error. The apostle was not speaking of *things*, but of *persons* with whom it was not lawful for a Christian to hold any religious fellowship, and he denominates them *unclean*, using the same word that is used in 1 Cor. vii, 14. It is plain, therefore, that when the apostle says, 'Else were your children *unclean*,' it is in perfect accordance with the *usus loquendi* to understand him to say, 'Else were your children *pagans*, *without* the covenant.' This sense, the advance in his argument and the nature of his subject require us to understand. We are confirmed in this sense, further, by the force of the next clause, 'Now are they *holy*.' *Ἅγιος*, *holy*, is here used in contrast with *ἀκάθαρτος*, *unclean*. A *holy* person, in the language of the text, is the exact opposite of an unclean person, and *vice versa*. If an unclean person is the same as a *heathen*, the holy person is a *Christian*. We have seen that the word *sanctified*, as applied to an unbeliever, in the former part of the verse, is restricted in its sense by the nature of the subject, to signify merely the abolishment of Jewish ceremonial distinctions, with regard to clean and unclean persons, so as to render it now lawful for a believer and unbeliever to dwell together in marriage union, or in any other relation innocent in itself. This is perfectly plain.

"But the nature of the subject does not bind us to fix the same limited construction on the term *holy* in the concluding part of the passage, and we appeal to the natural force of the apostle's argument, and the general Scriptural use of the term, in support of the sense above

given. I will give the reader some examples of the use of this word in Scripture. Matt. xxvii, 52: 'And many bodies of the [ἁγίων, *hagion*] *saints* that slept arose.' Acts ix, 13: 'Ananias answered, Lord, I have heard by many of this man, [Saul,] how much evil he hath done to thy [ἁγίοις, *hagiois*] *saints* at Jerusalem.' See, also, chap. xxvi, 10. Acts ix, 32: 'Peter came down also to the [ἁγίους, *hagious*] *saints* that dwell at Lydda.' Verse 41: 'And when he had called the [ἁγίους] *saints*, and widows, he presented her alive.' Rom. i, 7: 'Grace to all that be in Rome . . . called to be [ἁγίοις, *hagiois*] *saints*.' Rom. xv, 25: 'But now I go unto Jerusalem to minister unto the [ἁγίοις] *saints*.' Verse 26: 'For it hath pleased them of Macedonia . . . to make a contribution for the poor [ἁγίων] *saints* at Jerusalem.' See also verse 31. Rom. xvi, 2: 'That ye receive her [Phebe] in the Lord as becometh [ἁγίων] *saints*'—that is, *Christians*. Verse 15: 'Salute . . . all the [ἁγίους] *saints*,' etc. 1 Cor. i, 2: ' . . . to them that are . . . called [ἁγίοις] *saints*'—that is, *Christians*. Chap. vi, 1: 'Dare any of you . . . go to law before the unjust, and not before the [ἁγίων] *saints*?'—that is, *Christians, the members of the Church*. Chap. xiv, 33: 'God is the author of peace, as in all the churches of the [ἁγίων] *saints*'—*Christians*. Chap. xvi, 1: 'Now concerning the collection for the [ἁγίους] *saints*'—that is, *Christians, Church members*, who are poor. See also verse 15; 2 Cor. i, 1; viii, 4; ix, 1, 12. 2 Cor. xiii, 13: 'All the [ἅγιοι] *saints* [*Christians*] salute you.'

"Besides these passages cited, the word occurs, where it is translated *saints*, about forty-one times in the New Testament; the signification in all these places being substantially the same. Here, also, I wish the reader to understand and appreciate the corroborating testimony drawn from the use of the corresponding Hebrew words. I have before mentioned that although the apostles spoke

for the most part, and wrote wholly in the foreign Greek dialect, still they were Hebrews, educated in the Jewish religion and customs, and accustomed to think and to speak according to the Hebrew idiom. Hence they sought out and employed those Greek words that more fitly conveyed Hebrew ideas, and hence we often are obliged to resort to the use of certain Hebrew words that were used to express the same idea, in order fully to establish the sense of the New Testament language. *ἅγιος*, (*hagios*,) *holy*, says Dr. Robinson, 'is used every-where, in the Septuagint, for קֹדֶשׁ, *kodesh*, and קָדוֹשׁ, *kadosh*. Hence, the ground idea is *pure, clean*.' (Greek and English Lexicon, art. *ἅγιος*.)

"Take a few examples. Exod. xix, 6: 'Ye shall be to me a *holy* nation'—קֹדֶשׁ, ἅγιον—that is, *a nation of saints, a consecrated nation*. Exod. xxii, 31: 'And ye shall be holy men unto me'—קֹדֶשׁ, ἅγιον—that is, *ye shall be saints, consecrated men*. See, also, Lev. xi, 44, 45; Num. xvi, 3, *et alibi*. The Israelites were declared a *holy people*, not because they were all morally holy—far from it; but because, by profession, they belonged to God, who had separated them from all other nations, and sanctified them unto himself by EXTERNAL RITES; because they professed the true religion, which many among them really attained in an illustrious degree; and because 'to them were committed the oracles of God,' 'the covenant,' 'and the giving of the law and the promises.' They even regarded themselves as holy. Thus they called themselves, as in Ezra ix, 2, 'The *holy* seed [קֹדֶשׁ, ἅγιος] have mingled themselves with the people of those lands.' So, also, Daniel calls them—chap. viii, 24, and xii, 7. I do not wish needlessly to multiply examples of the use of these words, but I know not how to lay before the more uninformed reader a just view of the argument, without furnishing at least those above adduced. Nothing can be more plain, as appears from the examples adduced, and

from the general face of Scripture usage, that ἅγιος, *hagios*, and its corresponding Hebrew, קֹדֶשׁ, *kodesh*, and קִדּוּשׁ, *kadosh*, when used substantively, signify a *worshiper of God*; a *person set apart*, or *devoted to religion*, either by spiritual sanctification, or external ordinances; a *person who belongs to the community of the true worshipers of God*, as distinguished from an idolater, or an irreligious person; a *member of the Church of God*; a *saint*; a *Christian*. ἅγιος, *hagios*, then, is frequently used in the New Testament in a sense exactly synonymous with *Church member*, as every person knows who has examined the subject; and it is a word which is never applied to an unbaptized or uncircumcised person. It is in this sense that I conceive it to be used in 1 Cor. vii, 14. When, in that passage, children are declared to be ἅγια, *hagia*, they are declared to be in that state which is exactly contrary to paganism or Gentileism. But what is that state which is exactly opposite to Gentileism? It is *Christian Church membership*. The *unclean* person was an alien from the law and the covenant—a Gentile. The Jews were called *the holy*, *the clean*; and after them the Christians were also called *the holy*, *the clean*, or *the saints*. The members of the Christian Church were the *saints*, and the *saints* were the members of the Christian Church.

“When, therefore, Paul affirms that those children who had one parent a believer and the other an unbeliever, were not ‘*unclean*,’ but ἅγια, *saints*, he is unquestionably to be understood as affirming that they were not mere Gentiles—aliens from the covenant—‘fellow-citizens with the saints, and of the household of God.’ All the parts of the apostle’s argument conspire to establish this meaning; and the antithesis employed and indicated in the word ἀκάθαρτος, (*akathartos*,) *unclean*, demands it, for the contrast here is between a *pagan* and a *Christian*. ‘Else were your children *pagans*; but now are they *Christians*’—devoted to God by a Christian rite. When it is

said in Luke ii, 23, every first-born male child 'shall be called ἅγιον τῷ κυρίῳ, *holy*, or *consecrated to the Lord*,' the meaning of this *holiness* or *consecration* was, that the child was to be devoted to God in the most absolute sense, requiring redemption in order to entitle the parents to resume it, even for protection, support, and education. And although this consecration was of a peculiar kind, evidently higher than the ordinary idea of Church membership, still, it illustrates the force of which the word in question is capable, even when used in a Levitical sense. When the apostle says 'the unbelieving husband is *sanctified* to the wife,' he intends only that degree of sanctity that renders it ceremonially lawful for her to live with him; but when he says 'your children are *holy*, *sanctified*, or *consecrated*,' he means that they belong to the Christian community, and if he does not affirm their baptism directly, he affirms their relation to the Church, which implies the *fact* of their baptism: he recognizes, by necessary implication, both the principle and the fact of infant baptism.

"He says exactly what we might suppose him to say, on the supposition of the universal practice of infant baptism. Every Jew would have understood him as affirming the Church membership of infants. He says of the children of Christian parents, just what the Jews would have said of their own children, when they would express their covenant, or Church relation—he says they are *holy*. It was, to their minds, an explicit declaration of Church relation, in contradistinction from the Gentile, or heathen state; and, I need hardly add, that precisely as the Corinthian disputants, in this Jewish controversy, must have understood these words, in the same manner must we understand and apply them."*

From this forcible and exegetical reasoning of this able writer, of acknowledged authority in our Church, we see

* Christian Baptism, pp. 133-138.

that he uses these terms—especially do I refer to the word ἅγιος, *holy*, in the very sense in which I designed in the onset to present them, not knowing, indeed, when I began this work, that he had so written on the word, although having read his excellent work on Christian baptism, some years ago. We conclude, therefore, that ἅγιος, *hagios*, perhaps no where in the New Testament, or its equivalent, קָדוֹשׁ, *kadhosh*, means *holy*, as applied to the heart, to necessarily indicate a moral change therein, but the word must be taken in the *Levitical*, or *ceremonial* sense, as indicating one *in some way consecrated*, or *made holy by ecclesiastical rite*. To be *holy* is to be in a *relative condition of holiness*, and this holiness is always opposed to, or contrasted with, heathenish contaminations. For Peter, in saying to the Church, “Be ye holy,” 1 Peter i, 15, gives this command as an act of Christian duty, opposed to their going back to heathenish vices, which, in verse 14, he expresses in the words, “not fashioning yourselves according to THE FORMER LUSTS IN YOUR IGNORANCE.”

The sum of all that we have said on this word is told in Lev. xx, 25, 26, in the Lord’s own words: “Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. AND YE SHALL BE HOLY UNTO ME; FOR I THE LORD AM HOLY, AND HAVE SEPARATED YOU FROM OTHER PEOPLE, THAT YE SHOULD BE MINE.” Here the words קָדוֹשׁ, *kadhosh*, and ἅγιος, *hagios*, are used in verse 26, and when taken in connection with verse 25, as we have quoted them, no sensible person can mistake the sense. The holiness consists in *separation* from the heathen and heathenish customs. What else does the phrase, “I . . . HAVE SEPARATED YOU FROM OTHER PEOPLE,” mean? This same *holiness* is also

required in the Christian dispensation, as any one can see who will read 2 Cor. vi, 14–18, where St. Paul forbids the Christians to be unequally yoked with *unbelievers, infidels*, etc., and he plainly teaches, just as stated in Leviticus, that their *holiness*, their *sanctification*, yea, their *entire sanctification*, consists in such SEPARATION from heathens; for, he says, COME OUT FROM AMONG THEM, and be ye SEPARATE, and TOUCH NOT THE UNCLEAN—heathen. I say this *separation* is *entire sanctification*, which the advocates of this doctrine, as an inward work, will not dare to deny, for two reasons: 1. Because the passage just referred to in 2 Cor. vi, is undivided as to the subject-matter till we go on and include the first verse of chapter vii, which verse is an exhortation enforcing the doctrine of *separation from heathens*, as found in verses 14–18, of the sixth chapter. This seventh chapter begins, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, [disposition,] perfecting HOLINESS in the fear of God.” 2. Mr. Wesley, on page 51 of his “Plain Account of Christian Perfection,” asks the following question: “Q. Is there any clear Scripture promise of this, that God will save us from all sin?” On page 52 he answers, “There is;” and quotes in full 2 Cor. vii, 1, as one of the passages in proof. Rev. Richard Watson—Institutes, Vol. ii, chap. xxix—quotes the same passage in proof of the same *internal* work of entire sanctification. Dr. Peck, in his “DIRECT SCRIPTURE PROOFS” of entire sanctification, on page 207 of his abridged work on Christian Perfection, quotes the very same passage. All these standard authors use the text in question, in the sense of teaching an *inward* blessing, *distinct from*, and *subsequent* to regeneration. This is the sense in which they hold entire sanctification; for, says Dr. Peck, “To the doctrine that entire sanctification is a DISTINCT work, and SUBSEQUENT to justification, we, as ministers of the Methodist Episco-

pal Church, have fully set our seal on our full induction into the ministerial office.”* Therefore the “DISTINCT work, and SUBSEQUENT to justification,” of our good authors, on a close investigation, consists in *external, outward, and ceremonial* SEPARATION, as God’s people, in distinction from those who are not God’s. This proof-text, however, will be treated of in its proper place, but justice to our subject demands a mention of it here in part, as the subject-matter of the passage connected with it, as a context, is identical with the general Scriptural meaning and force of the adjective ἅγιος, (*hagios*), *holy*.



ARGUMENT XVII.

ἁγιάζω—HAGIAZO.

HAVING found the meaning of ἅγιος in the last argument, as used in the Septuagint and New Testament, to be *holy*, in an outward and Levitical sense, as opposed to what was held to be a transgression of the moral code, and also opposed to all that was ceremonially unclean, our next argument is to consist in an inquiry as to the signification and use of ἁγιάζω, *hagiazō*, a derivative of ἅγιος, which occurs twenty-nine times in the New Testament. Twenty-six of these it is translated in our version by the verb *to sanctify*, namely: Heb. ix, 13; Romans xv, 16; 1 Cor. vi, 11; Eph. v, 26; 1 Thess. v, 23; 1 Tim. iv, 5; Heb. ii, 11, twice; Heb. x, 10, 14 and 29; Heb. xiii, 12; Acts xx, 32; xxvi, 18; 1 Cor. i, 2; Jude 1; 1 Cor. vii, 14, twice; 1 Pet. iii, 15; Matt. xxiii, 17; xxiii, 19; 2 Tim. ii, 21; John x, 36; xvii, 17, and 19 twice. Twice it is translated by the word *hallowed*, and both in the Lord’s prayer—Matt. vi, 9; Luke xi, 2. Once it is translated by

* Christian Perfection, p. 198.

the phrase, "*let be holy*"—Rev. xxii, 11. Now, in order to arrive at the exact meaning of this verb, as we find it in all these places in the New Testament, in the very sense in which the inspired writers intended to be understood, a few observations preliminary to the exegesis of each passage separately, are, in our opinion, absolutely necessary. We notice,

I. That *ἀγιάζω* must be viewed from a Hebrew standpoint in order to arrive at its true meaning wherever used in the New Testament. That is to say, we must treat it just as if the New Testament had been written originally in Hebrew, and as if we had the Hebrew verb קָדַשׁ, *kadhash*, instead of *ἀγιάζω*. This we argue, 1. Because *ἀγιάζω* is a word of Hebrew origin and usage. That is, the Jews coined it to suit their own purpose and to convey their own thoughts. The last period of the Hebrew, as a spoken language, and known as its iron age, ended with the seventy years' captivity in Babylon. After this their language was a mixture of Chaldee and a waning Hebrew, which latter they soon lost. A period of about five hundred years intervenes from this to the time of Christ, during which the priests and Levites cultivate the Hebrew as a learned language for the purpose of expounding the law and the prophets to the people. In the mean time the Septuagint, or Greek translation of the Hebrew Scriptures, is prepared, so called from the Latin word *Septuaginta*, *seventy*, because, as is supposed, it was the work of seventy, or seventy-two learned Jews; or, as some think, it was, perhaps, the work of a less number, and received the sanction of the Sanhedrim. This version of the Old Testament was made for the benefit of the Egyptian Jews about 286 years B. C. It was held in the highest authority by the Jews scattered over Palestine, and finally among Christians. In very many instances it is quoted in the New Testament both by our Lord and his apostles instead of the Hebrew, so that the

opinion generally prevails that this version was the Bible of the apostles.

This translation being prepared at the date above given, it is plain that the Greek language had passed the zenith of its glory. The writers in the Attic and the Ionic dialects of this language, by far the most refined, had flourished considerably before the date of the Septuagint. If we take a period of about 150 years, counting back as far as 500 years B. C., and coming down to 350, we may say that we include the golden age of Greek literature; when, in their best dialects, there were such writers of history as Herodotus, Thucydides, and Xenophon; in oratory, such as Demosthenes, Æschines, and Isocrates; in philosophy, Aristotle and Plato; in poetry, Aristophanes, Æschylus, Sophocles, and Euripides. The very latest of these seems to have been the orator Æschines, who is said to have flourished about the year 346 B. C. This dates about sixty years before the Septuagint. "The Attic dialect became the standard language of the Greeks, and, as such, was adopted by the educated classes in all the States. It became the general medium of intercourse, and, with a few exceptions, . . . the universal language of composition. This diffusion of the Attic dialect was especially promoted by the conquests of the Macedonians, who adopted it as their court language. As its use extended, it naturally lost some of its peculiarities and received many additions, and thus diffused and modified, it ceased to be regarded as the language of a particular State, and received the appellation of the COMMON DIALECT OR LANGUAGE."*

"The Greek, as the common language of the civilized world, was employed in the translation of the Jewish Scriptures, and the composition of the Christian. When so employed, by native Jews, it naturally received a strong Hebrew coloring, and, as a Jew speaking Greek was called

*Crosby's Greek Grammar, § 4.

Ἑλληνιστής, *Hellenistes*, from ἐλληνίζω, *hellenizo*, to speak Greek, this form of the language has been termed the *Hellenistic*, or by some the *ecclesiastical* dialect.”*

Now, the word ἁγιάζω, *hagiazō*, on which we write in this argument, which is found twenty-nine times in the New Testament, is not, strictly speaking, a Greek word; that is, as to its use and meaning, but it is altogether Hebrew, the sole fact excepted, that it is written and exists in Greek letters. For we may safely say that the Greek language, as used in its best dialects and its most refined state of cultivation, existed for five hundred years or more before its decline into the common or ecclesiastical dialect in which the Septuagint and New Testament were written. During this long time not one single writer, of all that have come down to us, ever used the word ἁγιάζω, *hagiazō*, in those classic writings. Dr. Robinson says, it is “*not found in Greek writers, but often in Septuagint for קדַּשׁ, kadhash.*” Hence the word had not an existence, as a Greek word, so far as extant Greek writers inform us, previous to the writing of the Septuagint. It seems, therefore, plain that those learned Jews who wrote the Septuagint, who understood Hebrew and the common Greek dialect, then a living and spoken language among the educated classes and in the courts, had *no* word in that language with which to convey the Hebrew idea contained in קדַּשׁ, *kadhash*. Hence, as before said the presumption seems inevitable that they *coined* this word to suit their purpose corresponding to the Hebrew idea. This presumption is strengthened if we proceed a step further in our investigation. The question naturally arises, If the writers of the Septuagint coined our word, from what did they coin it? This seems easily seen, for the root of ἁγιάζω is ἅγιος, *hagios*, defined in the former argument, and found in classic Greek before the writing of the Septuagint. This word ἅγιος is itself

* Crosby's Greek Grammar, § 8.

derived from the noun ἄγος, *hagos*, “any matter of religious awe,” “an expiatory sacrifice,” a word used by Sophocles *Antigone* 775. This, also, was before the time of the Septuagint. This noun, again, is derived from the verb ἄζω, or ἄζομαι, “to worship,”* “to stand in awe of, dread, especially the gods.”† It seems from this that there is in the Greek root ἄζ, as far back as we can trace it, as found, too, in several other verbs of the same apparent stem, the idea of *reverence* or *worship*. And, so far as etymology is concerned, the verb ἁγιάζω may be derived *immediately* from the noun ἄγος, *an expiatory sacrifice*, which is not an unreasonable thing, since Greek verbs whose stems end in αζ and ιζ, are derived from both nouns and adjectives. These verbs thus ending are also *imitative* in their character, as δωριάζω, “to imitate the Dorians in life, manners, dialect,” etc. These Dorians were the worshippers of a god called Doros, which they supposed to be their mystic progenitor. Now, when we take into consideration the fact that the God of the Hebrew people taught them to *imitate* him, in the sense of hating sin and loving mercy, saying, “Ye shall be holy: FOR I THE LORD YOUR GOD AM HOLY”—Lev. xix, 2—where the context shows that this holiness consisted in their outward good deportment as opposed to idolatry—compare, also, Eph. v, 1, Ἦνυσθε οὖν μιμηταὶ τοῦ Θεοῦ, *become ye therefore IMITATORS of GOD*, where the *imitation* is to consist in WALKING IN LOVE—verse 2—may we not reasonably and legitimately conclude that when the learned Jews, well acquainted with the Greek language, undertook to write the Septuagint, they would naturally coin a word from some Greek root which would give the idea of *worship*, and build the word in such a form as would afford the conception of *imitation*? If this supposition is correct, which really to us seems consistent, and if ἄγος, *hagos*, *an expiatory sacrifice*, be taken as the root of ἁγιάζω, *hagiazō*, primarily it would

* Grove's Greek Lexicon.

† Liddell & Scott's Greek Lexicon.

mean to imitate that sacrifice; but the Jew held this object of imitation in his mind to be the Messiah who should become the great sacrifice for sin. Is it not likely, therefore, that they coined this word as Greeks, skilled in the language, so as to express imitation of their God, who by means of “expiatory sacrifice” required them to imitate him and assimilate his likeness?

Now, as to this much of this argument, we would have the reader to bear in mind that it is not depending *absolutely* on the query as to how the Jews came by this verb that had not existed in the classics. For let it have been derived from whatsoever source, it is sufficient for us to know *that it is only found in the ecclesiastical dialect*—that it never had an existence *previous* to the writing of the Septuagint. The history of the word, in part, rather than mere etymology, has been our aim, because of its bearing on the impending question. Hence, one of two things appears incontrovertible—the word, as to meaning, is either Hebrew or Greek. But it can not be the latter, because it is not known to have existed before the time of the Septuagint, which is supposed to have been written in a very short period of time. The tradition of one Aristeas supposes it to have been made in *seventy days*, while the received opinion is, that it was prepared in the space of two years, while Ptolemy Lagus and his son, Philadelphus, shared the Egyptian throne. When words begin to be adopted into a language, they are known to receive their sanction by degrees, and are used at first quite rarely, and afterward they become more common—just the same as any other newly-introduced thing.

But as to this word; it has *popped* into being in two years’ time, has received constant and almost regular use, as the equivalent in the Septuagint, of the Hebrew קָדַשׁ, *kadhash*, although never known to have had an existence before. Moreover, in perhaps every passage of Scripture in the New Testament, where the word occurs, where the

context and scope of those passages are plain, so as to afford any light at all on the impending question, it is a term that will ALWAYS be found in some way connected with, or illustrative of, Hebrew customs and ideas. It has some reference, in every instance, so far as a true understanding of such passages can be ascertained, to the *rites and ceremonies of the Jews*, as much so as the word "circumcision" has. This fact is openly acknowledged, to a very considerable extent, by entire sanctificationists themselves, who in their comments on the word, in a majority of cases, interpret it according to the Hebrew *usus loquendi*, as we will very shortly inform the reader.

Therefore, its *sudden* appearance, its *constant* use, both in the Septuagint and in the New Testament, its *non-existence* previous to the ecclesiastical dialect of the Greek, the *fact* that it almost invariably corresponds to the Hebrew קָדַשׁ, *kadhash*, and its *intimate connection* with the same Jewish ideas as those connected with קָדַשׁ, *kadhash*, actually compel us to regard it as the representative of a Hebrew idea in a Greek dress. We, therefore, naturally conclude that ἁγιάζω, *hagiazō*, does not, and *can not* signify *to cleanse the inward man morally*, since the Hebrew Lexicon of Gesenius, translated by Dr. Robinson—see Argument X, objection 2—does not give it any such meaning, and since the Hebrew *usus loquendi* affords no such example of the word.

2. That ἁγιάζω, *hagiazō*, must be viewed from a Hebrew stand-point, we observe that all theologians, as far we are informed, admit by their use of the term in their comments, sermons, and lexicons, that it is taken in the sense of the Hebrew קָדַשׁ, *kadhash*, that is, in the *ceremonial* or *Levitical* sense, at least SOMETIMES in the New Testament; a fact so well known and so plain that no quotation from such writers will be made in proof of this declaration. Now, if we follow the Hebrew when we give our word a *ceremonial* meaning, a difficulty arises to thwart the path

of controversy with those who hold that it means to cleanse *morally* the *inward* man; for to obtain such a meaning, we must either go to the Hebrew or to the Greek; if to the former, such a signification *is not found* either in the Lexicon or in any Hebrew passage containing the word; if we go to the latter, the term is not found in any classical writer. Therefore, since it is taken in the ceremonial sense by entire sanctificationists themselves *sometimes* where it occurs in the New Testament, since the Septuagint evidently designed to embalm the Hebrew idea in Greek characters, and since the word, as Greek, did not exist before to give the notion of a *moral, internal* signification, those who hold it in this sense should either make it known where such a sense comes from, or the Christian world should acknowledge them a debt of gratitude in tendering them a joint patent for the idea.

3. Analogies as to other words of Hebrew meaning found in the New Testament abundantly prove, so far as there is proof from analogies, that we must look at *ἁγιάζω*, *hagiazō*, through Hebrew spectacles, in order to arrive at its true meaning. (a) The word *ὀρθρίζω*, (*orthrizō*), *to rise early*—Luke xxi, 38, and Septuagint, Gen. xix, 27—is a verb which fully illustrates the one in hand. This word, says Dr. Winer, in his *Idioms of the Language of the New Testament*, § 2, “seems to be exclusively an element of the popular language, and is not found in any profane Greek writer.” And in the same section on the “*Basis of the Diction of the New Testament*,” under the letter (e), where he is showing the changes made in the Greek language of the common or ecclesiastical dialect, by the writers of the Septuagint and of the New Testament, he says, “Entirely NEW WORDS and formulas were constructed, mostly by composition.” Under this statement he has given *ὀρθρίζω*, *φυλακίζω*, (*phulakizō*), *to imprison*, with many others too tedious to mention. Of this list, Winer continues to speak thus: “That the above

register contains many words which WERE FORMED either by the Jews, who spoke the Greek, or by the New Testament authors themselves—especially Paul, Luke, and the author of the Epistle to the Hebrews—according to an ANALOGY which then prevailed, can not be denied. Compare especially $\delta\rho\theta\rho\iota\zeta\epsilon\iota\nu$, (חִשְׁקִים , *hishkim*).” Now, this very eminent author tells us *it can not be denied* that these words *were formed according to an analogy which then prevailed*. What analogy he refers to we are not able to say, unless something pertaining to the imitation of the Hebrew. The word now under consideration is an *imitative* verb derived from $\delta\rho\theta\rho\sigma$, (*orthros*,) *day-break*, and signifies to *imitate* the day; hence, “*to rise early*.” This seems quite probable when it is observed that without the necessity of “forming” $\delta\rho\theta\rho\iota\zeta\omega$, (*orthrizo*,) *to arise early*, they had $\delta\rho\theta\rho\epsilon\acute{\upsilon}\omega$, *orthreuo*, of the Attic dialect and of the very same meaning, with perhaps this one exception: there does not seem to be any of the idea of *imitation* in this latter, for it simply means *to rise early*, or *be wakeful*; but the former not only means *to rise early*, but also *to come early*, under the idea of attending to some work early in the morning, as, Luke xxi, 38: “All the people *came early in the morning* to him,” etc. This verb corresponds to the Hebrew שָׁקַם , (*shakam*,) *to rise early* in the morning. It is very likely that the writers of the Septuagint “formed” their word to imitate this Hebrew one, with a view to the performance of some deed at an early hour of the day, or of *going* on a journey; for, says Gesenius, “The primary signification is probably to load up camels and other beasts of burden, which among the nomades is done very early in the morning.” Again he says, “*To get up early* to any place, to go early, Cant. vii, 13;” where our English version reads, “Let us get up early to the vineyards.” Now, when there is a verb already mentioned similar to this one, and used in the pure Greek age, but wanting the exact idea

as to imitation, is it any wonder that the Jew acquainted with the Hebrew should coin another on a proper "analogy," which would exactly embalm the Hebrew idea?

Besides what is said on the formation of new words to express thoughts in the vernacular tongue, we will add further testimony of great men: "The writers of the New Testament further applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to *employ Greek words as the signs of things and ideas which heretofore had been expressed only in Hebrew*. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם, (*shalom*,) *welfare*, as a word of salutation or farewell. They employ the Greek word εἰρήνη, *eirene*, just as we use the word *peace*, in the same way and for the same reason. Similar is εὐλογία, *eulogeo*, for Hebrew בָּרַךְ, (*berek*,) *to bless*; in Greek writers, *only to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet TOO POOR; and this POVERTY was to be done away, *even as at the present day on the discovery and culture of a new science*, chiefly by enlarging the signification and application of words already in use, *rather than by the formation of new ones*."* This quotation insinuates that *new words* were brought into use by the New Testament writers, although he does not say it in so

* Dr. Robinson's Preface to his Lexicon of the New Testament, p. 7.

many words. Notice the words in italics. And we have already quoted from Winer, where he actually says they did *form* new words. The *new ideas and new doctrines to be developed*, of which Dr. Robinson speaks, really make an absolute *necessity* for new terms to convey the same to the minds of men in a language not having them before. Many other words might here be introduced as analogous proof to our purpose, but we forbear.

Now, if the reasoning of those greatest of Biblical scholars and linguists, from whom we have quoted, shows us that the New Testament writers were compelled, from necessity, to invent words on the ground of analogy, to suit their purpose; when we bear in mind that the word ἁγιάζω, (*hagiazō*), *to make holy*, did not exist till found in the Septuagint, and then in the New Testament, and that in the pure Greek that had previously existed, they had ἁγιστεῖν, (*hagisteuo*), *to perform sacred rites, to be holy, or to purify*, must we not conclude that this word either did not suit the Hebrew idiom, or else that, as they had not, as Dr. Robinson says, learned Greek from books, it had been lost as a living word, and so the spoken, or common dialect, wanting it, they made ἁγιάζω, *hagiazō*, as a substitute for what the spoken language wanted to convey the Hebrew idea? In fact, Dr. Winer comes very near making a remark on the precise word in question, so near it, indeed, that he makes it on the *root*, which remark may be fairly construed into our favor. In section 3, of his “*Idioms of the Language of the New Testament*,” containing the “*Hebrew-Aramaean Complexion of the New Testament Diction*,” he says: “Many Greek words are used by the New Testament writers with a very direct reference to the Christian system, as *technical* religious expressions; so that from this arises the third element of the New Testament diction; namely, the *peculiarly Christian*. . . . Compare especially the words . . . οἱ ἅγιοι, [for Christians].” Here he, no

doubt, uses the root ἅγιος, *hagios*, in the general Christian sense, to express a covenant relation, a Church membership, just as argued in the former argument, and as contended for by Dr. Hibbard, as we have there quoted him. But ἁγιάζω, *hagiazō*, literally signifies to make one what the root is, that is, to make one ἅγιον, (*hagion*,) HOLY, or as Dr. Winer says, a CHRISTIAN, in the *ecclesiastical* or *professional* sense, as opposed to heathens. How rational the conclusion, then, since the root ἅγιοι, *hagioi*, existed before, which they used for CHRISTIANS, and since the derivative ἁγιάζω, *hagiazō*, did not exist, that they must, from sheer necessity, *invent, coin*, or “*form*” a word, as it is, to express that act by which one is *made* a Christian! Consistency seems to demand that these considerations should have some weight in this argument, and we submit them to the contemplation of those who are anxious for the truth.

4. As a further proof that we must regard ἁγιάζω as Hebrew, in signification, it is proper to observe that there are very many words and phrases in the New Testament, on account of its mixed dialect, that are of Jewish origin entirely, and that no man can possibly interpret or understand only as he does it through a Hebrew medium. Thus the words σπλαγχνίζεσθαι, “to feel pity,” “to be moved with pity,” answering to the Hebrew רַחַם, “to have mercy, compassion upon any one, to pity;” and ἀναθεματίζειν, “to bind by a curse or execration; to curse, to devote,” corresponding to, and imitating the Hebrew יַחַר־חַיִּים, “to devote to destruction, i. q., to utterly destroy, to exterminate,” and πάσχα, the *passover*, corresponding to the Hebrew פֶּסַח, (*pesahh*,) *passover*, and imitated in almost exactly the same letters. These words seem to have been all “formed” in the ecclesiastical dialect for the imitation of Hebrew thoughts, and how are they to be explained independent of the Hebrew language? Are they not Hebrew words in Greek characters?

II. We hold that there need be but one meaning given to the Hebrew קָדַשׁ, *kadhash*, and which alone will constantly apply to the Greek ἁγιάζω, *hagiazō*, in the twenty-nine places mentioned; since, according to the inspired views of the New Testament writers, they designed to preserve the one exact Hebrew idea in the Greek verb; and if this will carry out, our view, in regarding the Greek word from a Hebrew stand-point, is not only *demonstrated*, but those of another opinion, who hold that the word means to cleanse the soul morally, must give up the entire argument from alpha to omega in favor of their second work of an inward nature subsequent to regeneration.

Now, reader, you will please turn back to Argument X, objection 2, and see the definition of קָדַשׁ, *kadhash*, as given in Dr. Robinson's Gesenius's Hebrew Lexicon. The first place where he gives it with examples is *Kal*, No. 2, where he predicates of it the neuter idea of existence in a state of holiness, that is, of ceremonial or external, or if you prefer *Levitical* holiness, such as indicated a covenant relation, and so he defines it, "*To be holy.*" Now, observe, that in every example which he gives under this No. 2 of KAL, it may be defined by the one idea and phrase given. Thus he first quotes Is. lxxv, 5, and translates it, "*I am holy unto thee.*" English version: "I am holier than thou." So Ex. xxix, 37, "Whatsoever toucheth the altar *shall be holy.*" And the same expression in xxx, 29. So we may translate all the examples under No. 2 in KAL. We will now apply this meaning in the NIPH'HAL species, which is passive of the KAL, and which he defines, "*To be regarded and treated as holy.*" He quotes as proof, Lev. x, 3. English version: "I will be sanctified in them that come nigh unto me." Hebrew: אֶקְדַּשׁ, (*'ekkadhesh*), *I will be regarded as holy*, etc.

Leviticus xxii, 32, English: "I will be hallowed among the children of Israel." Hebrew: נִקְדַּשְׁתִּי, (*nik-*

dashti.) *I will be regarded and treated as HOLY*, etc. Ezek. xx, 41, English: "I will be sanctified in you before the heathen." Gesenius would have it, "*I will show myself holy* in you," etc. But since the Hebrew form is exactly the same as in the last passage, and since the sense is the same, there seems no reason, at all, why we should not translate, *I will be regarded* and treated as HOLY, or, *I will be esteemed* or *made* HOLY. Any phrase accommodated to the voice or species of the Hebrew that has in it the word "*holy*," is all that we mean by *one, regular* meaning of this verb. Gesenius's way of translating in this last instance favors us in this particular. The very same Hebrew form is also found in Ezek. xxviii, 25, which he quotes. And Ezek. xxxvi, 23, English: "I shall be sanctified in you before their eyes." Hebrew: בְּהִקְדָּשִׁי, (*b'hikkadh'shi*.) *In my being regarded as HOLY* in you before their eyes. He also quotes Ezek. xxxviii, 16, English: "I shall be sanctified in thee, O Gog." Hebrew, exactly as the last given. Likewise, Ezek. xxxix, 27, English: "I am sanctified in them." Hebrew, the same as in Lev. xxii, 32, above. Ezek. xxviii, 22, English: "I shall be sanctified in her." Hebrew, the same as the last. Num. xx, 13, English: "He was sanctified in them." Hebrew: יִקְדָּשׁ, (*yikkadhesh*.) *He was regarded HOLY*, etc. He quotes Isa. v, 16, English: "God that is holy shall be sanctified in righteousness." Hebrew: נִקְדָּשׁ, (*nikdash*.) *Shall be regarded HOLY*, etc. Surely that being in the first part of the clause emphatically called GOD THAT IS HOLY, designs that men shall regard him as being just WHAT he is. Hence the passage should be translated consistently and say, *shall be regarded HOLY*. Is there not a want of consistency in our English version, because it uses words in our language *not* kindred, to translate words in the same clause which *are* kindred in the Hebrew? Finally, in the NIPH'HAL species he quotes Ex. xxix, 43, English:

“And the tabernacle shall be sanctified by my glory.” Hebrew, the same as the last, and may, with as much consistency and good sense, be translated, *shall be made HOLY*, as with any other translation. Gesenius would have, *shall be consecrated*, which is the same in sense. This completes all Gesenius’s proof-passages in NIPH’HAL.

We will now take PIEL. Under this species our author makes three divisions of his definition, with examples to each. In No. 1, *to hold sacred, to regard and treat as holy*. In No. 2, *to pronounce holy, to sanctify*. Under No. 3, *to consecrate*. But these are all what he regards as a *classification* of the meanings. For before these divisions he gives the signification of PIEL, in a general way, thus: “*To MAKE HOLY, to sanctify.*” Now, it is held in this argument that every proof-passage that he gives under PIEL, whether in Nos. 1, 2, or 3, may be defined by the one phrase—MAKE HOLY. We will examine his proof-quotations.

(a) Deut. xxxii, 51, English: “Ye sanctified me not in the midst of the children of Israel.” Hebrew: קִדַּשְׁתֶּם, (*kiddashtem*,) *Ye made me not holy in the midst*, etc. Septuagint: ἡγιάσατε, *hegiasate*.

(b) Lev. xxi, 8, English: “Thou shalt sanctify him [the priest] therefore: . . . he shall be holy unto thee: for I the Lord which sanctify you am holy.” Here the Hebrew in the PIEL is found twice קִדַּשְׁתוּ, *kiddashto*, and קִקְדַּשְׁכֶּם, (*m’kaddishkem*,) *Thou shalt MAKE him HOLY* he SHALL BE HOLY (קָדוֹשׁ, *kadhosh*) *unto thee: for I the Lord which MAKE you HOLY*, am (קָדוֹשׁ, *kadhosh*,) HOLY. Is not this the most rational translation, because the adjective *holy* is derived from the verb which we should always render with its proper voice or species by the definition *make holy*? Of course, if the Jews would *make holy* their priest, in their regards toward him, he would then be to them HOLY; that is, the adjective must express the state or condition of the priest, in relation

to them, after he has received the *action* of the verb. If they *had blessed* the priest, he would then have been to them a *blessed* priest; if they *had cursed* him, he would then have been to them a *cursed* priest; if they *had wounded* him, he would then have been to them a *wounded* priest. Let us translate by analogy, especially when it looks so much more consistent. Septuagint: *Καὶ ἁγιάσεις αὐτόν* . . . *ἅγιος ἔσται; ὅτι ἅγιος ἐγὼ κύριος ὁ ἁγιάζων αὐτούς*, and thou shalt MAKE him HOLY: . . . HOLY shall he be: for I the Lord am HOLY, the one MAKING them HOLY.

(c) Ex. xx, 8, English: "Remember the Sabbath day to keep it holy." Hebrew: *שָׁמַרְתָּ*, (*kadd'sho*,) to MAKE it HOLY; that is, *regard and treat it as HOLY*. The Sabbath was to be MADE HOLY by a sacred regard for it, and manifested externally and ceremonially by doing no work thereon, "Thou nor thy son, nor thy daughter, nor thy man-servant," etc. Septuagint: *ἁγιάσεις αὐτήν*, (*hagiazēin autēn*,) to MAKE it HOLY.

(d) Deut. v, 12, English: "Keep the Sabbath day to sanctify it." Observe, the *sanctifying* of it consists in *keeping* it. The Hebrew and Greek of this are exactly as the last under the letter (c).

(e) Neh. xiii, 22, English: "Keep the gates, to sanctify the Sabbath day." Hebrew: *שָׁמַרְתָּ*, (*kaddesh*,) TO MAKE HOLY, etc. Septuagint: *ἁγιάσεις*, (*hagiazēin*,) to MAKE HOLY.

(f) Jer. xvii, 22, English: "Hallow ye the Sabbath day." Hebrew, as in (a). Septuagint: *ἁγιάσατε*.

(g) So verse 27, both in Hebrew and Greek, as in (e).

(h) So verse 24, both Hebrew and Greek, as in (e).

(i) And so Gen. ii, 3.

(j) Lev. xx, 8, English: "I am the Lord which sanctify you." Hebrew, same as in (b). Septuagint: *ὁ ἁγιάζων*, (*ho hagiazōn*,) the one MAKING you HOLY.

(k) Lev. xxi, 8, is quoted in (b).

(l) Joel i, 14, English: "Sanctify ye a fast." Hebrew: *שָׁמַרְתָּ*, (*kadd'shu*,) MAKE ye HOLY a fast. Septua-

gint: ἁγιάσατε, (*hagiasate*), MAKE ye HOLY. Here Gesenius says the word means, "*To institute any holy thing, to appoint;*" and Professor Moses Stuart, in his commentary on Heb. ii, 11, makes quite an able and learned effort to show that ἁγιάζω, *hagiazō*, means *to make expiation*, in which, speaking of the corresponding Hebrew, he says: "קָדַשׁ, *kiddesh*, also means, by a natural association of ideas, *to expiate, to make atonement for.*" This learned man, no doubt, knew that this Hebrew verb does not *primarily* mean, any where, what he thus says it does, and hence he used the adjunct "*by a natural association of ideas.*"

We have no objection to Mr. Stuart giving the word this meaning in some places *secondarily*, nor to Gesenius saying that it means "*to appoint,*" and in another place "*to prepare, to begin.*" Such a secondary meaning may give the *idea* of the writer in certain passages; but such an exchange of words for ideas is not the *translation* of the respective passages. To give the *idea* from a dead language and to *translate* are two things, in our opinion, very different. Now, the meanings given by those learned men do not affect our present point of consideration; for we are contending for the *primary* meaning of the word, in showing that it means always to MAKE HOLY. And as to our several arguments upon the whole, we are perfectly indifferent in how many ways they and others may define the term, as long as they do not affect our entire work in saying that the word means *to cleanse the soul morally*. We simply wish to show, before undertaking the twenty-nine passages of the New Testament, already mentioned, that a *consistent, regular* translation of the Hebrew verb, and also of its Greek equivalent, *may* be adhered to throughout the entire Scriptures. When this preliminary is ended, and we enter upon those passages, we will then show that the word, in Greek, may always be defined as if the Hebrew Lexicon had been

made to define it as found in the New Testament. This departure from our regular investigation of Gesenius's proofs on the Hebrew word, we hope the reader will pardon, as he will better see why we continue to apply, and show in all cases the *primary* meaning. As to the passage in (*I*), last quoted from Joel, while we translate by the primary signification, and say, *Make ye holy* a fast, it is easy to see that this meaning, and that of "*to appoint*," given by Gesenius, do not at all conflict; for, in the time of calamity, it was a custom among the Jews to have a fast, at which time they performed certain CEREMONIES. It was on account of God's sore judgments, about to fall on them, that Joel cried to them, "Sanctify [or make holy] a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." "On these days," says Rev. Richard Watson, "they wore sackcloth next the skin, and rent their clothes; they sprinkled ashes on their heads, and neither washed their hands nor anointed their heads with oil. The synagogues were filled with suppliants, whose prayers were long and mournful, and their countenances dejected with all the marks of sorrow and repentance."* To call these assemblies they also blew a trumpet, as a part of the ceremony. Joel ii, 15. Hence, to *make holy* a fast means that they shall do just what the word says they shall do; namely, *make* a fast *holy* by the ceremonies already mentioned, and such like, whereby they expressed their reconsecration to God by ostensible acts of unfeigned repentance for their wickedness. Now, since the spirit of the act really means to *make holy* a fast, while the manner, the *modus operandi*, of the act was by calling assemblies, etc., it is easily seen that such ceremonial performances were equal to *appointing* a fast, since, in fact, they constituted a *part* of what was called a fast. Therefore, the secondary meaning, to

* Theological Dictionary, Article FASTING.

appoint, will give the idea as written by Gesenius. As Professor Stuart well says, it comes "*by a natural association of ideas.*" Hence, with a fair understanding, we are justifiable in translating by the primary and regular meaning, *to make holy*.

(*m*) Joel ii, 15: "Blow a trumpet in Zion, sanctify a fast, call a solemn assembly." Both the Hebrew and Greek are the same in this passage as in (*l*), and the words of the whole passage prove what is said under (*l*).

(*n*) 2 Kings x, 20: "Proclaim a solemn assembly for Baal." Marginal reading: "*Sanctify.*" Hebrew and Greek, same as in (*l*).

(*o*) Our author, under No. 3 of his definition, defines the word *to consecrate*. This is a secondary meaning, rather, as explained. He applies it to a priest who was made holy by certain ceremonies. He quotes Ex. xxviii, 41, xxix, 1, and 1 Sam. vii, 1. The Hebrew of all these may be translated as in the former examples. The proper form of the Greek is found in these instances also.

(*p*) He speaks of the altar, the temple, and quotes Ex. xxix, 36; Lev. viii, 15; Num. vii, 1; 1 Kings viii, 64. The Hebrew, in all these, may be translated by the proper, uniform phrase laid down in former examples. In every instance the same Greek word is found in the Septuagint.

(*q*) He now speaks of the first-born, and quotes Ex. xiii, 2. We may translate the Hebrew as usual. Here is found also our Greek verb. The first-born was to be made an offering unto God, to the priest; and the parents of such were to redeem it, and the money paid went to help to support the priests. The parent, in the ceremonial act of taking it to the temple, as the mother of our Lord did, "to present him to the Lord"—Luke ii, 22—MADE the first-born HOLY.

(*r*) Our author further defines "*to consecrate or sanctify with solemn rites*, that is, by lustrations for sacrifice, 1

Sam. xvi, 5; Job i, 5—troops for battle, Jer. li, 27.” Here it certainly is just as well to translate, or rather define, by *to make holy with solemn rites*, since it was always through the fear, and in honor of the “holy One of Israel,” that such acts were done. The proper forms of ἁγιάζω, *hagiazō*, are found in these passages, except the one in Job. The passage in Jer. li, 27, 28, has the word in our version rendered “prepare,” which is the secondary meaning in these places, since to make troops holy for battle, was equal, in idea, to preparing for war.

(s) He still defines “*to consecrate or inaugurate a war, battle*—that is, with sacred rites, compare Psa. cx, 3; 1 Sam. vii, 9, 10—as if it should say *to prepare, to begin*, Joel iv, 9; Jer. vi, 4.” Our version of the Bible has the word “prepare” in these places. The Septuagint has followed the secondary meaning also. To sanctify or *make holy* a war was, “with sacred rites,” to prepare troops for battle; hence, the secondary sense is *to prepare*, in these examples. One or two of these passages in PIEL we have omitted because already, perhaps, too tedious. In PUAL he gives “*consecrated*, spoken of priests and sacred things, Ezek. xlvi, 11; 2 Chron. xxvi, 18; xxxi, 6.” The first of these reads, “It shall be for the priests that are sanctified of the sons of Zadok.” Now, since the *Pual* species is the passive of PIEL, as grammars and his translation above show, and since PIEL, as we have found, may *always* be translated *to make holy*, and since the Septuagint has τοῖς ἁγιασμένοις, *the ones having been made holy*, and this Greek verb being almost every time used in the active as the equivalent of the Hebrew, and can have no other meaning on the ground of uniformity than that above given, why not render the Hebrew in the passive of the same meaning also? The very same form of the Greek is used in 2 Chron. xxvi, 18, his second proof. His proof, in Isa. xiii, 3, which he defines “*my consecrated ones*, that is, soldiers whom I have consecrated to war”—

Hebrew, *מְקַדָּשׁ*, *m' kuddashay*—may, with all propriety, be translated *the ones* MADE HOLY *by me*.

There are several good reasons for this translation. (1.) PUAL is the passive of PIEL,* and Gesenius himself defines PIEL to MAKE HOLY. (2.) The same philologist says, "It [a personal pronoun] may also be affixed to a passive participle, . . . in which case it denotes the author of the action, (§ 798, 1,) e. g., *הַרְגִי*, *those slain by him*, Isa. xxvii, 7."† Again he says, "When the first [of two words in grammatical construction] is a passive participle, . . . the second denotes the author of the action, e. g., *כָּפַה אֱלֹהִים*, *a stricken of God*, that is, one stricken by God. Isa. liii, 4."‡ The above translation, as we have given it, is just a fair application of this rule. (3.) The example given by Dr. Nordheimer—Isa. xxvii, 7—is so sanctioned by our authorized version of the Bible: "*Them that are slain by him.*" We have, then, the best of authority for our translation to sustain the *uniformity* of the meaning of this word. He defines the HIPH 'HEL, in the three subdivisions, as corresponding to those of PIEL respectively; and since the same meaning prevails, and the same acts every way are to be done, we may omit this species, as the former arguments will apply.

As to the HITHPA 'HEL species, compared with PIEL or PI' HEL, "the only difference IN SIGNIFICATION between the two is, that in Pi' hel the action is directed with intensity upon another than the subject, while in Hithpa 'hel it returns upon the subject himself, e. g., *to uncover*, [Pi' hel,] *to uncover one's self*,§ [Hithpa 'hel]." Under this species there is no passage but what can be translated so as to maintain our *one* uniform meaning. He defines it "*to sanctify one's self*," and quotes Lev. xi, 44, for proof. The English says, "Sanctify yourselves." We can translate, *Ye shall* MAKE *yourselves* HOLY. Finally,

* See Dr. Nordheimer's Critical Hebrew Grammar, Vol. i, § 146.

† Ib. § 856, 2, a.

‡ Ib. § 798, 1, a.

§ Ib. § 153, 1.

he defines, “*to be celebrated, kept*; e. g., a festival. Isa. xxx, 29.” הָשִׁיר יְהוָה לָכֶם בְּלַיִל הַתְּקֹדֶשׁ-חָג; English, “Ye shall have a song as in the night when a holy solemnity is kept.” We can just as well maintain uniformity in translating, and say verbally, *The song shall be to you in the night, a festival* SHALL BE MADE HOLY. We have now passed, with little exception, over all the examples given by our author in the Hebrew-English Lexicon, which is the work of the best of scholars, and approved by all. While we sanction his definitions, and those of other learned men, we think that we have sufficiently shown the word to admit of one uniform signification, which is akin also to that of the other words, *holy* and *holiness*, it being their root. This keeps up a uniformity of idea.

Thus, when a man receives the action of the verb *to make holy*, we then apply an adjective to him to express his character, and call him a “*holy*” man. When we speak of his life in respect to his external deportment, we then speak of his “*holiness*.” If we only understood the exact meaning of words, there would be, perhaps, very little trouble in theological investigation. To study the original of the Holy Scriptures is to study theology. We now notice,

III. The twenty-nine passages already mentioned, where *ἁγιάζω*, *hagiazō*, is found, taking them separately, as if the word was Hebrew, and calmly searching into each passage, so as to arrive, if possible, at the true meaning. While we undertake this from a Hebrew stand-point, we call attention to the fact that our position is Greek also; that is, the two languages agree on this word, as a very few brief remarks will show. (1.) God has revealed his will to man in Hebrew and in Greek, and it would appear strange and foreign from his character, if in the latter he would contradict himself in the former. (2.) Dr. Robinson, before giving any particular definition of *ἁγιάζω*,

hagiazō, in a general way defines it thus: "In N. T. pr. to render, ἁγίωζ," which in English, when expressed in full, is, *In the New Testament properly to render HOLY.* Rev. John Groves also defines, "*To MAKE HOLY.*" (3.) Since we showed in the last argument, not only by our own views, but from an able extract from Dr. Hibbard, that ἁγίως, *hagios*, every-where means a mere ceremonial and ecclesiastical cleanness, or rather is a qualifier of one, indicating that he is in such a condition, it follows, therefore, that Dr. Robinson's definition of this verb will fall far short of the purpose of those who take it to signify *to cleanse* the inner man; even granting that by a particular definition under the word he afterward seems to favor such persons, this we hold can not affect our argument. For, (a) there must be an error somewhere if his primary definition is contradicted by his secondary and particular one, where he quotes the passages in proof. (b) Each text must be closely investigated; and if our primary definition, apparently consistent thus far, holds good, it will be equal to demonstration that any conflicting definition must be wrong. Such a result should give much weight in the scale of reason in our favor. Standing then upon a Hebrew and Greek basis, precisely identical, we proceed to take in hand the exegesis of each passage as we understand it.

1. Matt. vi, 9, "Hallowed be thy name," ἁγιασθήτω τὸ ὄνομά σου. We see no reason why this expression should not support the uniform meaning adopted, and fully admit of being translated, *Let thy name be MADE HOLY.* Notice, 1. Do not understand us in this attempt to be finding fault with our authorized version of the Scriptures—we highly esteem it—nor as dictating that the word *ought* to be translated thus. This we leave with the reader to think on as seemeth good to himself in all cases. Two points will be aimed at in the examination of all these twenty-nine passages: first, to show that without any violence to the passages, and in keeping with fair

and honest exegesis, the word MAY be thus translated; secondly, to show that in NO instance the word means *to cleanse morally*, that is, *to take away sin* from the heart.

2. Treating the word as if it was Hebrew in this passage, our Lord is seen to have used the Hebrew idiom exactly. For, if the reader will turn back to part II of this present argument, and look under NIPH'HAL, he will find Lev. xxii, 32, quoted and explained where it may be rendered, *I will be MADE HOLY among the children of Israel*. See also other of Gesenius's proof-passages under NIPH'HAL. The Septuagint is very plain on this passage: ἁγιασθήσομαι, *I will be MADE HOLY*. Our eminent theologian on our text says: "There is an evident allusion to Lev. x, 3, 'I will be sanctified in them that come nigh me, and before all the people will I be glorified.'"^{*} This passage—Lev. x, 3—is another proof of Gesenius in NIPH'HAL, which see. The spirit of the text, in our Lord's Prayer, is certainly the same as that so constantly inculcated among the Hebrews, that the name of God should be *made a holy* name in the earth. Hence the text is in exact accordance with the Hebrew idiom, and it does not teach any thing like an internal work of grace in the heart.

2. Luke xi, 2. The Greek is exactly the same in this as that in Matthew.

3. Matt. xxiii, 17: "Or the temple [ὃ ἁγιάζων] that MAKETH HOLY the gold." Here is a direct reference to Jewish customs, as found in the law of Moses. God commanded Moses to MAKE the altar HOLY. Ex. xxx, 27. Then he said, "And the altar of burnt-offering, with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy." Verse 29. The words "*shall be holy*" in the original are in Kal species, and quoted by Gesenius under No. 2. Now, since it is said in Exodus that things coming in immediate contact with

^{*} Mr. Watson's Exposition *in loco*.

those holy things about the altar and temple *shall be holy*, it is plain that our Lord used the word in the very same Hebrew sense as we have translated it. Any thing that touched the sacred temple, or any thing about it that the priests had by ceremonial rites made holy, was itself said to be *made holy*. It received the ceremonial holiness which was attributed to the holy object which it touched. A writer on our text says, "Any one will own *that that on account of which any thing is qualified in a particular way must itself be much more qualified in the same way*. They that swore by the gold of the temple had an eye to it as holy; but what made it holy but the HOLINESS of the temple, to the service of which it was appointed?"* We see, then, that in this place our word is Hebrew in use and in sense. Since it is *gold* that is made holy, we can have no dispute about its application to the heart of man.

4. Matt. xxiii, 19: "Or the altar that MAKETH HOLY [τὸ ἁγιάζον] the gift." Here is a direct reference to Ex. xxix, 37, where it is said of the altar made holy, "Whatsoever toucheth the altar SHALL BE HOLY." שִׁקְיָהּ, *yikdash*. Gesenius, defining the word in the Hebrew, quotes this and Ex. xxx, 29, as proofs of his definition, "*To be holy*," and says that it is spoken "of those who are consecrated by touching sacred things. Ex. xxix, 37; xxx, 29." So the word means, here, to MAKE HOLY *by touching the altar*, and it is spoken of a "*gift*," and not of the human soul. Dr. Robinson, in his second division of his definition of ἁγιάζω, *hagiazō*, thus defines, giving these two occurrences of the word in the twenty-third chapter of Matthew as his proof: "*To make sacred or holy, to consecrate, to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.*" Hence, according to the plain references to the Hebrew, as made by our Lord himself when he uttered these words, and according to Dr. Robinson, the word is

* Henry's Commentary.

used in the passages marked 3 and 4, *in the Hebrew sense*, which is *to MAKE HOLY by a ceremonial touch*.

5. John x, 36: "Whom the Father hath sanctified, [*ἁγίασε*, MADE HOLY,] and sent into the world." Several things may serve to show that the word is here used in the Hebrew sense, and hence that it is still uniform in meaning: (1.) The words of this text are addressed to JEWS, to HEBREW people. (2.) In the verse before, our Lord says to the Jews, "The SCRIPTURE can not be broken." Both which facts—namely, that he is talking to *Jews* and of the Old Testament *Scriptures*—prove to us most conclusively that he used the word in the *Hebrew* sense. (3.) Isaiah had spoken of Christ in these words: "The Spirit of the Lord God is upon me, because he hath ANOINTED me to preach good tidings to the meek," etc. Our Lord entered the synagogue on the Sabbath day, stood up to read, and, no doubt, by an intentional act, opened the book finding this very prophecy, applied it to himself, and read it—Luke iv, 17—thereby declaring that he was the Messiah, to whom all the doctors applied the words of Isaiah which he had read. By this application of the prophecy he also declared that he was a priest ANOINTED BY THE SPIRIT OF THE LORD, just the same as "the anointing oil was poured" on the head of a Jewish high-priest when he was consecrated to or MADE HOLY to his office. Lev. xxi, 10. As to this high-priest it is said, Lev. xxi, 15: "I the Lord do sanctify him." Here "sanctify" is in the PIEL species, and means *to pronounce holy*, or *to MAKE HOLY*.

From these several points of argument we see that Christ spoke as a *Jew* in every sense of the word; for, as a priest thus *anointed*, MADE HOLY for a Divine mission and purpose, in the sense of receiving a Divine appointment from the Father, he spoke to the Jews when he said that the Father had *sanctified* him and *sent* him into the world. Had he used it in the sense of an internal cleans-

ing of the soul, two difficulties at once arise: (a) To the Jews it would have been a complete *shibboleth* as to comprehending it. (b) So applied to the Savior it would impeach his divinity. Hence, our word still keeps its Hebrew uniformity.

6. John xvii, 17: "Sanctify them through thy truth: thy Word is truth." From several considerations the word "sanctify," as here used, must be taken in the Hebrew sense. (1.) To "sanctify," according to this passage, would be *an act of God direct upon his people*, who would receive the act. Turn to Lev. xx, 8, and the very same doctrine is found, where the Lord says, "Ye shall keep my statutes, and do them: I am the Lord which sanctify you." Here the sanctifying act from God is upon the children of Israel as his own people, his visible Church. But the word is here in the *PI' HIL* species of the Hebrew, and means to *MAKE HOLY*, *to hold sacred*, *to treat as holy*, and *to pronounce holy*, as well as *to sanctify*, and when the word meant *to MAKE HOLY* in one dispensation, as an act of God upon his people, the Church, in a general way, as opposed to heathens, why should it not mean the same thing in another dispensation? In this there is an exact agreement in the use of the Hebrew, so that Christ uses it, as the God of the New Testament dispensation, in the same sense in which he, as the "Angel of the Lord" of the old dispensation, used it. (2.) There is a perfect analogy in the sense in which the Hebrew is employed and its use in our text, as to the fact that in both the sense of *to MAKE HOLY* consists in keeping them from evil, that is, from violating the commandments of God, as the fruit and proof of a covenant relation. Immediately connected with our text, our Lord, as a part of the same prayer in which it is contained, says, "I pray not that thou shouldest take them out of the world, but that thou shouldest *KEEP* them from the evil." Verse 15. Corresponding to this we have, as a part of the same

verse, in which God is said to sanctify his people, the words, "YE SHALL KEEP *my statutes and do them*," and adds, "I am the Lord which sanctify you;" that is, which *makes*, or *holds*, or *regards* you as HOLY, as a people dedicated to me by certain forms and doctrines of a pure religion, in contradistinction to those heathens not so dedicated nor *made* HOLY, and that ye may continue to be my people, "*ye shall keep my statutes, and do them*."

(3.) The sanctification of the children of Israel was, therefore, to be *through* the Word of God as given to them, called "statutes," and the prayer of our Savior to the Father says, "Sanctify them *through* thy truth," and adds the exegetical clause, "Thy Word is truth." As if he had said, "*Sanctify them through*—that is, by the observance of—*thy Word*." Here observe two things: (a) The agreement with Hebrew usage, that sanctification is outward obedience to the Word of God, as the fruit of saving faith and of covenant relation. (b) That it can not be the inward work of the soul, since all the inward work of grace the Bible teaches to be by the Holy Spirit; but this work is to be by the "*Word*" taken as a rule of action, and not as an internal purifier.

It is marvelous that Dr. Peck quotes our text in proof of entire sanctification, in his sense of the phrase, and also verse 19, and immediately subjoins: "He doubtless speaks here of *entire* sanctification; for the disciples had certainly already been made the subjects of the first beginnings of this work. The idea, then, is that Christ had *sanctified*, that is, *set apart* himself to the mediatorial work, to the end that his people might be fully sanctified through the truth. The object of the Savior's mission is then but PARTIALLY ACCOMPLISHED, and God but PARTIALLY GLORIFIED in us, so long as we are sanctified BUT IN PART."*

What a pity that the mind of our learned brother did

* Perfection, Abridged Ed., p. 272.

not fully comprehend his subject! His view does great violence to the passage, and places him on untenable ground, as several considerations will show:

(1.) The disciples were *already* regenerated. The Doctor admits that they had “been made the subjects of the first beginnings of” entire sanctification. Therefore, before it can be said that they needed any greater work wrought in their hearts than this, our former arguments must be met and refuted. Their Lord had said to them, chap. xv, 3: “Now ye are CLEAN through the word which I have spoken unto you.” And that he regarded this cleanness as sufficient, and He “the Judge of all the earth,” is obvious, since in the next verse he says, “Abide in me;” that is, abide in this purity. *Abide* means to dwell or stay where one is; but if a soul, from the purification of regeneration, must go on to what is called entire sanctification, why did he not tell them so, instead of telling them to *stay* in a state of grace, where there was only a “*partial*” salvation?

(2.) He has represented them as being “branches,” and himself as the “vine.” Now, all agree that a regenerate soul is in the “image” of God, which is so clearly stated by our standard authors. Here, however, is the same thing taught in a metaphor; for a vine and its branches can not be two, but *one* in nature. So if the doctrine of a second work, as such, is necessary, this figure of our Lord is only calculated to deceive.

(3.) The *context*, as one continued prayer of Christ to the Father, beginning with the first verse of the chapter, and including it all, in which our Savior most solemnly offers his disciples to God, being about to leave them, is not a prayer for a second work of grace to take place in their hearts at all, but it is a petition for *the preservation of their continued state of regeneration*, in which they then were. “ABIDE in him.” “Holy Father, KEEP through thine own name those whom thou hast given me, that they may be one, as we are.”

(4.) Dr. Robinson is against those who hold with Dr. Peck. Quoting the very passage he says, "*Consecrate them in or through thy truth*; that is, the preaching of thy truth."

(5.) The Doctor's view entirely overlooks the *true spiri.* of the passage. The sanctification of this seventeenth verse consists in *imitating* Christ, in the particular of *Christian unity* as one of its most specific features, as well as in being kept from "evil" in general. Notice, (a) Christ speaks of himself under the idea of an EXAMPLE to his disciples, as to how they ought to walk and live. Verse 6, he says, "I have MANIFESTED thy name unto the men which thou gavest me out of the world." He *made known* the will of the Father in all his acts. Verse 8, he says that the disciples "HAVE KNOWN SURELY that I came out from thee." The idea of *imitation* of the Great Teacher is largely enjoined all through the New Testament; as, "Take my yoke upon you, and LEARN of me." Matt. xi, 29. "For I have given you an EXAMPLE, that ye SHOULD DO as I have done unto you." John xiii, 15. "Let this mind be in you which was also in Christ Jesus." Phil. ii, 5. "Be ye therefore followers [*μυμηταί*, *imitators*] of God as dear children." Eph. v, 1. "Be ye kind one toward another, . . . EVEN AS God . . . hath forgiven you." Eph. iv, 32. "If ye be followers [*imitators*] of that which is good." 1 Pet. iii, 13. "Be ye therefore followers [*μυμηταί*] of me, even as I also am [an imitator] of Christ." 1 Cor. xi, 1. St. Paul was an *imitator* of Christ. So is the Greek verb used from which this noun is derived; as, "Follow not [*μὴ μιμοῦ. imitate not*] that which is evil, but that which is good." 3 John, 11. "He that saith he abideth in him, ought himself also so to walk, EVEN AS HE WALKED." 1 John ii, 6. "Be ye therefore perfect, even as [*ὡςπερ, in the same manner as*] your Father which is in heaven is perfect." Matt. v, 48. These and very many more

passages show us that the Christian's life must be devoted to *imitating* Christ, and the last passage quoted shows that this is *perfection*, which is "*identical*" with "entire sanctification." Christ positively demands of men, in the present dispensation, to *imitate* him, and to take him as their teacher. But this doctrine is nothing new, for all the Bible abounds with it. E. g., "For I am the Lord your God; ye shall therefore sanctify yourselves, [הִתְקַדְּשֶׁתֶּם, MAKE *yourselves* HOLY,] and ye shall be HOLY, [יִקְרְשֶׁם,] for I am HOLY [קָדוֹשׁ]." Lev. xi, 44. Is not this *imitation* which God requires of the Jews? Has he not taught them that he despises all "abominations," and that which is "unclean," and on that account commands them to make themselves holy as to all such things, because he is holy? So our Lord prayed to the Father to make them holy in this very sense. The whole chapter is to this effect, and consists in as plain words as ever Jesus uttered while on earth. Hence he used ἀγιάζω, *hagiazō*, as a Hebrew word, which means about this: MAKE *them* HOLY, *by keeping them daily from the contaminations of this world, even as I have kept myself from these contaminations*. This brings us to consider the word found twice in verse 19, which is to some considerable extent explained in this one.

7 and 8. John xvii, 19: "For their sakes I sanctify myself, that they also might be sanctified through the truth." Here our verb is used twice. As to the expression, "I SANCTIFY MYSELF," we find the idiom exactly in the Hebrew: "And I WILL SANCTIFY my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. xxxvi, 23. Here the verb קִדְּשֶׁתִּי, *kiddashti*, is in the Pr' HEL species, and it means that God *will hold sacred*—that he *will regard and treat as holy his OWN NAME*. The rest of the verse shows that he does this even by his righteous

judgments for their sins, in order to teach them by his own *example* to be holy, that is, a *consecrated* people, apart from the surrounding heathen nations; for he says, *the heathen shall know that I am the Lord*. So Christ sanctified himself, and spoke of it when he said, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." He lived on earth "holy, harmless, undefiled, separate from sinners." Both in the Old and New Testaments God has abundantly taught his people to sanctify or *make holy* his own name in the very manner in which he holds that name sacred himself. He was JEHOVAH in the midst of all nations, intending to train and fully instruct a peculiar people as his own Church, to give them clear revelations of himself, and thus he *sanctified* his name among them, and required them to do the same; for he said, "I will be SANCTIFIED IN YOU before the heathen." Ezek. xx, 41. Again: "Thus will I magnify myself, and SANCTIFY myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." Ezek. xxxviii, 23. Here is the very expression, *sanctify myself*, which occurs in John xvii, 19. It is *הִתְקַדְּשִׁיתִי*, *hithkaddishti*, of the HITHPA' HEL species, and signifies *to sanctify one's self*, or *to SHOW ONE'S SELF HOLY*. It teaches the very same doctrine that the text in John does. God has always, and to all nations, shown himself to be a HOLY Being, as opposed to all that he has pronounced unclean and sinful, and he has positively commanded men to do the same, that is, to IMITATE; and so he says, "SANCTIFY YOURSELVES, and be ye HOLY; for I am the Lord your God." Lev. xx, 7. "Ye shall be HOLY; FOR I the Lord your God am HOLY." Lev. xix, 2. The idea is to IMITATE THE PURE AND THE HOLY GOD. As to the word, as used the second time in our text, the very nature of the case will show that it must be taken in the same sense as the first one. The idea of *imitating* the true God and our

Lord Jesus Christ must be kept in view as already laid down. Hence he desires the disciples to be sanctified THROUGH THE TRUTH, and as he sums up the will of God in the one word LOVE, in several passages, so now in this particular he prays that they may have such Christian union as to *imitate*, in this, the very Godhead. So he prays, "Keep through thine own name those whom thou hast given me, that they may be ONE, AS [*καθὼς, kathos*, that is, in the sense of *like as*, to express *resemblance* in action] WE [the Father and the Son] are." Verse 11. Observe further, that he prays for his disciples, and for those who should be his disciples in all ages of the Christian Church; and his prayer is for their *unity* and harmony as Christians to resemble that *oneness* existing between the Father and the Son. "Neither pray I for these [my present disciples] alone, but for them also which shall believe on me [in any age] through their word; [their preaching] that they all may be ONE; AS THOU, FATHER, ART IN ME, and I IN THEE, THAT THEY ALSO MAY BE ONE IN US; that the WORLD [of Gentiles, just as it is said in Ezek. xxxviii, 23, as a result of the Lord sanctifying himself, 'I will be known in the eyes of many nations'] may believe that thou hast sent me." Verses 20, 21.

On the phrase *I sanctify myself*, in our text, we think there has been some misinterpretation. Mr. Wesley says, "I devote myself, as a victim, to be sacrificed." Dr. Adam Clarke says, "I *consecrate* and *devote* myself to death, that I may thereby purchase eternal salvation for them." These both in sense agree, but against their view there are some objections: (1.) There is, we think, no such use of the verb in the Hebrew as an *example*, when taken in the sense of *to devote to death*, or *to consecrate one's self to death*. This idea is wanting in the Hebrew *usus loquendi* of the word, whereas we have followed the Hebrew sense, in our own view of the passage, and have

quoted two passages in Ezekiel as proof. (2.) There is no agreement in the sense of the word where it is first used in John xvii, 19, in such a sense, and in the other places in the same chapter, if these two other places are used in the sense of *to cleanse morally*. The nature of the whole prayer of our Lord requires the word, in all three instances as used, to be taken in the same sense. *The parts of a text must agree.* (3.) If the word is taken in the sense of an atonement, as they seem to say, such an atonement must be taken in a general way for ALL men; but in this prayer Christ confined his petitions to his disciples ALONE." "I pray NOT for the WORLD, but for them which thou hast given me: for they are mine." Verse 9. (4.) The context does not tend—taking his whole prayer as the context—to teach what Christ was *about* to do—namely, lay down his life and make an atonement, as these commentators seem to understand it—but it refers to what our Savior *had done*—namely, that he had kept himself from the corruptions of the world, and was wholly consecrated to the will of the Father—and he prayed, being now about to leave his disciples, that they might *imitate* himself and the Father as to *brotherly unity* and love of one another, and be KEPT "from the evil." A *consecration* to God from all evil, a *holiness* consisting in *brotherly love* and in being *kept from the evil*, is all the sanctification that the passage teaches. It is well to observe, finally, as to this passage, that it teaches *sanctification*, a thing that we all agree to in common; but it is the *external*, and not the *internal*, and so the passage just strengthens our former arguments, and, like other instances mentioned, those who make it an inward work misapply the *facts* in the case, just as Dr. Peck did his evidences of entire sanctification, which we showed to be all evidences of the new birth merely; besides many other points already adduced have been shown to be misunderstood. Should we grant that our Lord referred

to making an atonement, such would not necessarily imply an *internal* act by the verb, and so our argument would not be affected. Therefore, our exposition being admitted, the Hebrew idea and usage are found in the Greek of our verb, and it maintains its uniformity.

9. Acts xx, 32: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,"

Several things serve to show that "them which are sanctified"—*τοῖς ἡγιασμένοις*—means simply *those who are standing in good and acceptable covenant relation, what we call true Christians in general, in the sense of Church members, as opposed to idolaters and those not fully taught in Christian principles, that have not yet become thoroughly established in the requirements of Christian organization.* That this is the meaning we argue from several considerations, briefly: (1.) In defining our word in this and in several other places, Dr. Edward Robinson says that it is "said of Christians in general;" that is, such as are connected with Christian community. (2.) Since the word is in the perfect tense, passive voice, it implies that those spoken of, at some previous time, were *made holy* in the Hebrew sense, as in PI' HEL—Lev. xx, 8—where it is said of God's people *en masse*: "I am the Lord which sanctify you;" that is, which MAKE you HOLY, in the plain sense of making them his people according to ecclesiastical rules, thereby making a distinction between them and the heathen nations, whom he did not then sanctify, and who were always regarded as the unclean. (3.) The word, therefore, in the form here used, has the force of the Hebrew adjective, קָדוֹשׁ, *kadhosh*, and the Greek ἅγιος, (*hagios*,) *holy*. It refers to a proper and ecclesiastical holiness as becomes the worshipers of the true God—true Church members. (a) Dr. Hibbard very properly defines this word, as found both in Hebrew and Greek, to qualify

the true Church of God, in the very sense in which we understand it. He says, "Nothing can be more plain, as appears from the examples adduced, and from the general face of Scripture usage, that ἅγιος, *hagios*, and its corresponding Hebrew, קֹדֶשׁ, *kodesh*, and קָדוֹשׁ, *kadosh*, when used substantively, signify a worshiper of God, a person set apart, or devoted to religion." Again he says, "The Jews were called *the holy, the clean*; and after them the Christians were also called *the holy, the clean, or the saints*. The members of the Christian Church were the *saints*; and the saints were the members of the Christian Church."* Now, since Dr. Robinson says that the verb ἁγιάζω, *hagiazō*, means, "*in the New Testament, properly to render ἅγιος, hagion,*" is it not obvious, since our verb is in the passive voice, and also in the past tense, that the apostle virtually told them they should be built up and receive an inheritance among the Church members, the ἐν ἁγίοις, *en hagiois*? This may be further proved. Compare Eph. i, 18: "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Ἐν τοῖς ἁγίοις, *among the saints, among the holy ones*. This passage seems to agree with our text exactly. It simply refers to the favor of the Gentiles, when brought into Christian Church fellowship. So, Col. i, 12: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." The most that can well be said against this view is, that such may refer to the part of the Church who are dead and in *hades*—in the spirit-world—which can not influence the case at all, since there is nothing to show that they ever received any greater inward work than that of regeneration, and were οἱ ἅγιοι, (*hoi hagioi*), *the holy ones*, while living, and are the same when dead. God's family are both in heaven and in earth. Eph. i, 10. So Dr. Hibbard's argument and Dr.

* Baptism, pp. 136, 137.

Robinson's definition of necessity combine, with all the force of Hebrew usage, to confirm our views of this passage. If they are correct, we think we are; if we are wrong, how can they be right? (b) The manner in which St. Peter uses the word "holy" in 1 Pet. i, 14, 16, and the quotation he makes from Lev. xi, 44, saying, "Be ye holy IN ALL MANNER OF CONVERSATION: because it is written, Be ye holy, for I am holy," where the context shows, in Leviticus, that the holiness was no inward work, sufficiently fix the sense of the words, *Them that are sanctified*, in our text, since we have found the phrase to equal *hagioi*. The holiness respects one's outward manner of life. Therefore our word follows Hebrew usage. It is uniform. It affords no idea, as yet, of an inward work, but merely that of *having been made holy*, so far as the word in itself is concerned; that is, it expresses Church membership.

10. Acts xxvi, 18: Paul is sent to the Gentiles, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified [*ἐν τοῖς ἁγιασμένοις*] by faith that is in me."

We prefer Mr. Wesley's translation of this passage, as it is, perhaps, more agreeable with the Greek punctuation. "That they may receive through faith which is in me, forgiveness of sins, and an inheritance among them that are sanctified." This inheritance seems to be the blessings and privileges of the Christian Church on earth. We give our reasons for this opinion. (a) Greenfield defines *κληρον*, *kleron*, here translated "inheritance," "a part, portion, share." In Acts viii, 21, it is translated "lot." "Thou hast neither part nor LOT in this matter;" where it evidently means the "lot" or "part" of a Church member. Dr. Robinson defines it "a portion, possession, heritage." It corresponds to the Hebrew גֹּרַל, *goral*, where Gesenius says, "*Lot, portion, destiny*, as

assigned to men from God. Psa. xvi, 5;” where David seems to be speaking of what he *has*, and not of what he will have hereafter. “The lines are fallen unto me in pleasant places; yea, I HAVE a goodly *heritage*.” (b) The nature of the passage implies that the reference was to the earthly inheritance; for the apostle is sent to “Gentiles”—heathens who need to have the eyes of their understanding opened—to be turned from the power of Satan, which was heathenism in this instance. All this he is to do, that these Gentiles may have their lot or portion with the *converted*, with the *Church*, with the *saints*—that is, with the ones *made holy* in the Hebrew sense. Or if it means the heavenly inheritance, our argument, in every way, stands the same; and so is really argued in the last passage marked (9). In either sense it follows the Hebrew signification, and simply means Church members or Christians. This is also one of Dr. Robinson’s proof-passages, where he says it is “said of Christians in general.” And how, in the nature of the case, can it mean such as have received the second blessing called entire sanctification, when all that the text teaches as being necessary to obtain this inheritance, so far as it respects a work having reference to the soul, is merely “forgiveness of sins,” since Rev. Richard Watson says, “The justification of the ungodly, the counting or imputation of righteousness, THE FORGIVENESS OF INIQUITY, and the covering and non-imputation of sin, are phrases which have all, perhaps, their various shades of meaning, but which express the very same blessing under different views?”* Now, the “*forgiveness of iniquity*,” here used by Mr. Watson, and the “*forgiveness of sins*,” found in our text, are the same in the original.

But the doctrine is, according to Mr. Watson and our Church generally, that when one is pardoned or has his sins forgiven, it is an act done *for* him called justifica-

* Theological Dictionary, Article JUSTIFICATION.

tion; that simultaneously there is an internal regeneration; that this is invariably a "concomitant" of justification, and that it is rarely expected, though believed to be possible, that entire sanctification should be a concomitant also. But on our impending text, both Dr. Adam Clarke and Mr. Benson hold that the phrase "them that are sanctified" means and includes "entire sanctification." Now, granting this to be so, their own comments must destroy their own doctrine, as a distinct work; for Mr. Benson says "that they may be sanctified as well as justified." Dr. Clarke says "that all their sins may be pardoned, and their souls SANCTIFIED; for nothing less is implied in the phrase ἀφαισις ἁμαρτιῶν, which signifies the *taking away or removal of sins*. . . . And as the inheritance is *among them that are* SANCTIFIED, this is a farther proof that ἀφαισις ἁμαρτιῶν signifies not only the *forgiveness of sins*, but also the *purification of the heart*." By these words, we think any one would understand these commentators to mean entire sanctification as they understood it. And if so, they beg the whole question necessary to make a case, and thereby virtually renounce their second work, making what is called the "concomitant" of mere pardon identical with their complete sanctity. This signal dilemma I have found and shown in Mr. Watson's definition of regeneration, and that of sanctification as found in his Theological Dictionary, wherein it is obvious that he has *failed* to show any difference in these two doctrines; and in Dr. Peck we have shown almost a score of similar difficulties. We conclude on our phrase in this text, upon the whole, (1.) That it follows the Hebrew use of the verb. (2.) That if it means an inward work, as held by our commentators, we thereby completely destroy the doctrine which, as a Church, we have tried to defend and teach!

11. 1 Cor. i, 2: "Unto the Church of God which is at Corinth, to them that are sanctified [ἡγιασμένοις] in Christ

Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord."

(1.) It has been shown, in our exposition of a former text, that ἡγιασμένοις, the perfect passive participle, here rendered "them that are sanctified," means, according to Dr. Robinson, *to render ἅγιον, holy*, and that it means those who have been MADE HOLY. This is in perfect analogy with the perfect passive participle and the kindred adjective of any verb in our own language. Thus, in speaking of a man *having been freed* or *made free*, we call him a *free* man; of a man *having been justified* or *made just*, a *just* man; of one *having been purified* or *made pure*, a *pure* man. Hundreds of instances of this kind of usage, of the perfect participle as an adjective, are found in the Latin. E. g., we open our Lexicon at random, and find "IMPEDITUS," *obstructed*, from IMPEDIO, *to obstruct*, where Leverett gives it, apparently as constantly used, as an adjective, although verbally it would be translated as a participle, *having been obstructed*. It is, therefore, proper, according to the general usage of language, to make this participle equal to ἅγιος, (*hagios*,) *holy*.

(2.) This is its meaning all through the Old Testament and also the New, as we have seen. Ex. xix, 6: "Ye shall be unto me . . . an holy nation." Hebrew, עַם קָדֹשׁ; Septuagint, ἅγιον. This was the word of the Lord to the whole body of the children of Israel as his Church. So, also, Ex. xxii, 31, "Ye shall be HOLY men unto me;" and Lev. xi, 44, 45, with many other passages. These prove that the *ones having been made holy*, the τοῖς ἡγιασμένοις, or their equivalent, mean God's visible Church on earth, whether in the old or new dispensation. The Christian Church is actually commanded to be, as a people, the ἅγιοι, *hagioi*, of the Lord in the *same sense* in which the Church of the Jewish age was. 1 Pet. i, 14-16: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath

called you is holy, [*ἁγίων*,] so be ye holy [*ἁγιοί*] in all manner of conversation; because it is written, Be ye holy, [*ἁγιοί*,] for I am holy [*ἅγιος*]." Observe, (a) This holiness is to consist in outward conformity to Christianity, as opposed to "fashioning" themselves "according to the former lusts in ignorance." They had been heathens before their conversion, "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" though not exclusively so by any means, for some were converted Jews. (b) Their holiness is specified to be in "ALL MANNER OF CONVERSATION." That is, so as not to break the moral law, nor ecclesiastical ordinances. (c) He commands them to be *holy*, not only according to the directions in (a) and (b), but his quoting the Old Testament gives full proof that he designs to be understood as teaching the very same holiness which was practiced among the Jews, and inculcated in the quotation which he makes either from Lev. xi, 44, or xix, 2, where the whole chapter and context, of both these passages respectively, forbid *idolatry*, especially; and so just corresponds to his forbidding the Christian Church "*fashioning themselves according to the former lusts*." In the old dispensation, God, as shown on almost every page of the Bible, forbade idolatry, and his people from mingling with the idolatrous nations, because he had MADE them HOLY by such Divine prohibitions; and the very same thing is *perpetually* taught in the Christian dispensation. This is HOLINESS; this is *sanctification*.

(3.) The *grammatical apposition* in our text is proof that the *ἁγιοί*, *holy*—translated "saints"—constitute the Church in both dispensations. Our text says that the Epistle to the Corinthians was written "unto the CHURCH OF GOD," located "AT CORINTH." It really has *name* and *locality*. But in apposition with this Church the Epistle is addressed "to them that are SANCTIFIED, or MADE HOLY"—by ecclesiastical distinctions to distinguish them from

heathens—and still another clause in apposition is added, for he writes to them which are “called to be SAINTS,” ἁγίοις; and still another, which in *sense* is in apposition, “With all that in every place call upon the name of Jesus Christ our Lord.” Here it is equal to demonstration that the *Church*, the *sanctified*, the *saints*, and every one else who calls on the name of the Lord, are one and the same; just as we proved in No. 2, above.

(4.) Our word, then, keeps its uniformity of meaning, being precisely Hebrew in sense. This is another of the proof-passages of Dr. Robinson, where he says, very correctly, that it is “said of Christians in general.” Dr. Adam Clarke appreciated the sense of the word here exactly. He says, “ἡγιασμένοις, *separated* from the corruptions of their place and age.” It is strange that his comment, on the last passage considered, is so different from what he here says, when the passages are similar, and so considered by Dr. Robinson. They were *made holy* in obeying the moral law, and the ceremonial part of the Christian religion, such as baptism, the sign of the Church relation, and the partaking of the sacrament of the Lord’s Supper, and thus they were *separated*, as Dr. Clarke says, from the unholy or unclean heathen, not so separated. If we say that the word here means an inward work, we do great violence to the sense of our text.

12. Jude 1: “Jude . . . to them that are sanctified [τοῖς ἡγιασμένοις] by God the Father, and preserved in Jesus Christ, and called.” Here our word means MADE HOLY by Church rites and ordinances as in the last text. They being alike, we need not examine this further; but simply observe that our view here agrees with the opinion of others. This text also comes under Dr. Robinson’s remark, where he says that it is “said of Christians in general.” Here Dr. Clarke says: “Sanctified signifies here *consecrated to God* through faith in

Christ.” Mr. Benson says, “Devoted to his service, set apart for him and made holy, through the influence of his grace.” Our term still works from a Hebrew standpoint.

13. 1 Cor. vi, 9–11: “The unrighteous shall not inherit the kingdom of God, . . . neither fornicators, nor idolaters, etc. . . . And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

We notice, (1.) The *contrast* in this passage; their sanctification is of an external character, because opposed to such things as fornication, idolatry, and covetousness—the infernal triumvirate of our own age. In this respect it just corresponds with the sanctification taught in the old dispensation, where the Hebrew verb is used, as in Lev. xi, 43, 44, where God forbids defilement with “any creeping thing,” and positively enjoins, as opposed to this, saying, “Sanctify yourselves;” that is, MAKE yourselves HOLY, after which it could be said of them in terms of commendation, in the words of our text, ἡγιασθητε, *hegiasthete*, ye are sanctified; verbally, *ye were MADE HOLY*. (2.) The *order* of this text is to be observed. It is first said of them, “Ye are washed.” No doubt baptism by water is here meant. Then it says, “Ye are sanctified;” then, “Ye are justified.” Dr. Adam Clarke’s comment on the passage is, perhaps, as good and as sensible as a mortal can possibly write or conceive of, and deserves to be quoted here, although his etymology of the verb, excellent in meaning, seems mysterious and without authority from any source within our knowledge, and wanting, perhaps, in analogy. We do not say that he is incorrect. He says, ‘*But ye are washed.*’ Several suppose that the *order* in which the operations of the grace of God take place in the soul, is here inverted; but I am of a very different mind. Every thing will appear here

in its order, when we understand the *terms* used by the apostle. *Ye are washed*, ἀπελούσασθε, ye have been *baptized* into the Christian faith; and ye have promised in this baptism to put off all filthiness of the flesh and spirit; and the washing of your bodies is emblematical of the purification of your souls. *Ye are sanctified*, ἁγιάσθητε, from α, *privative*, and γῆ, *the earth*; ye are *separated* from *earthly* things, to be *connected* with *spiritual*. Ye are *separated* from *time*, to be *connected* with *eternity*. Ye are *separated* from idols, to be *joined* to the *living* God. *Separation* from common earthly, or sinful uses, to be wholly employed in the service of the true God, is the ideal meaning of this word, both in the Old and New Testaments. It was in consequence of their being separated from the world that they became a Church of God. Ye were formerly workers of iniquity, and *associated* with workers of iniquity; but now ye are separated from them, and united together to work out your salvation with fear and trembling before God. *Ye are justified*, Ἐδικαιώθητε, Ye have been brought into a state of favor with God, your sins have been blotted out through Christ Jesus; the *Spirit of God* witnessing the same to your conscience, and carrying on, by his energy, the great work of regeneration in your hearts. The process here is plain and simple: 1. Paul and his brother apostles preached the Gospel at Corinth, and besought the people to turn from darkness to light; from idol vanities to the living God, and to believe in the Lord Jesus for the remission of sins. 2. The people who heard were convinced of the Divine truths delivered by the apostle, and flocked to baptism. 3. They were baptized *in the name of the Lord Jesus*, and thus took upon them the public profession of the Gospel. 4. Being now baptized into the Christian faith, they were separated from idols and idolaters, and became incorporated with the Church of God. 5. As penitents, they were led to the Lord Jesus,

for *justification*, which they received through faith in his blood. 6. Being justified freely, having their *sins forgiven* through the redemption that is in Jesus; they received the *Spirit of God*, to attest this glorious work of grace to their consciences; and thus became possessed of that principle of righteousness, that true leaven which was to leaven the whole lump, producing that universal holiness without which no man can see the Lord." Such is the opinion of our author as to the *order* of things with the Corinthians. Any one can see that if this order is correct, if the term in question means to remove sin from the heart, as additional to regeneration, then, verily, they would have been "wholly sanctified" *before* justification. (3.) We therefore conclude that our verb here signifies to MAKE HOLY by the process of setting themselves apart in Christian organization in contradistinction to the unbaptized and the non-communicants, agreeing in meaning with Dr. Clarke. Now, keeping in mind Dr. Clarke's clear comment on this text, observe that the verb ἡγιασθητε is in the *aorist* tense, and indicates that, at a time previous to the apostle's writing to them, they were made *holy* by their mere Church relation; that is, *Ye were made ἅγιοι, hagioi*. On this account, in chap. i, 2, he addresses them as SAINTS, using the term ἁγιοῖς, *hagiois*. Is not this natural? Sensible? According to the tense of the verb? According to Dr. Clarke's comment? In keeping with the point contended for, that ἅγιος, *hagios*, is a term to indicate Church or covenant relation? Demonstrating the fact, before written, that ἁγιάζω, *hagiazō*, both etymologically and practically, means to make one ἅγιον, *hagion*? Hence, our word is Hebrew still—it is uniform in sense.

14. 1 Tim. iv, 5: "For it is sanctified [ἁγιάζεται] by the Word of God and prayer." The thing here sanctified is the "*creature*" of God, mentioned in verse 4—πάν κτίσμα θεοῦ καλόν, *every CREATED THING of God is useful*. It refers

to meats which some apostates from the faith should forbid to be eaten, and, of course, it means our food in general. There are no distinctions of meats in the Christian dispensation, as there were in the old Levitical. The voice which spoke to Peter said, "What God hath cleansed, that call not thou common"—Acts x, 15—that is, *unclean*. Hence, all our food has been *sanctified* by the Word of God; that is, *pronounced* or MADE HOLY by the repeal of the arbitrary law of the Divine Lawgiver. He also says it is sanctified "by prayer." We are to MAKE our food HOLY by asking the blessing of our bountiful Benefactor upon it, which is done "by prayer," and so this constitutes, in these two particulars, the sanctification in this passage. The word, then, is Hebrew in use. It has no reference, either, to the purity of the human heart.

15. 2 Tim. ii, 21: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, [*ἁγιασμένον*,] and meet for the Master's use, and prepared unto every good work." We notice: (1.) Here is the perfect participle again, which we have found to be equal in meaning to *ἅγιος*, (*hagios*,) *holy*, as applied to a Church member. (2.) For "*a man*," in our text, we have "*a vessel*," which shows that, even in this, the passage has a strong Hebrew coloring. Thus, in Isa. xiii, 3, those whom God musters, as soldiers to execute his wrath, he calls "my sanctified ones." In verse 5 he calls them כְּלֵי זַמּוֹ, (*k'le zamo*,) *the vessels of my wrath*. (3.) In this text a man is said to "*purge himself*," and, as a result of this, he is to be as a vessel—*ἁγιασμένον*—which is equal to *ἅγιος*, which is the same as קָדוֹשׁ, all meaning *holy*. Now, compare this with Lev. xi, 44, where the Hebrew verb is in the HITHPA' HEL species, and where the adjective stands after it, to show what condition they will be in after the reflexive act of the verb has passed upon them, and we have an exact analogy. The clause

is, "Sanctify yourselves, and ye shall be holy;" that is, MAKE yourselves HOLY by not touching any "creeping thing," as the same verse says. This corresponds with what stands as the context to our text, where Paul, in verse 16, tells Timothy to "shun profane and vain babblings," and such like things, from which he who is *made holy*, or sanctified, is to be separated. Both in the Old and New Testaments the sanctification is *external* in EVERY instance. The analogy in these two passages seems very close. Dr. Clarke is again to the point in settling the meaning of our word, let his opinions elsewhere be as they may. He says, "He that takes heed to his ways and to his doctrines, and walks with God, will separate himself, not only from all *false doctrines*, but from all *wicked men*, and thus be sanctified and proper to be employed by the Master in every good word and work." O, that the Church as a body, *individually*, would sanctify itself according to this wholesome remark! So neither is there an inward work taught in this passage!

16. 1 Peter iii, 15: "But sanctify [*ἀγιάσατε*] the Lord God in your hearts." We have instances of this kind of language in the Hebrew Scriptures, where man, the *sinful*, is commanded to sanctify *Him* whose very nature is infinite purity, and, of course, it can not mean entire sanctification, as men hold that phrase. The Lord said to Moses, Deut. xxxii, 51: "Ye sanctified me not in the midst of the children of Israel." Here the Hebrew קִדַּשְׁתֶּם, *kiddashtem*, is found in the Pr' HEL species, and is defined in Robinson's Gesenius's Lexicon, quoting the very passage, "*To hold sacred, to regard and treat as holy*, as God. Deut. xxxii, 51." That is, MAKE God a HOLY Being in all your thoughts, in the sense of regarding and treating him as such, a *reverential, spiritual* emotion of the heart constantly. Mr. Wesley says, "Have a holy fear and a full trust in his wise providence." Dr. Clarke holds the same views, and is quite lengthy and

plain on this text. One period may suffice: "Entertain just notions of God, of his nature, power, will, justice, goodness, and truth. Do not conceive of him as being actuated by such *passions as men*. *Separate him in your hearts from every thing earthly, human, fickle, rigidly severe, or capriciously merciful.*" So the regularity of meaning in our word is still seen, and its sense to cleanse the soul *morally* is wanting.

17. Eph. v, 25, 26: "Husbands, love your wives, even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word." This passage, according to our received translation of the Scriptures, seems dark and unsatisfactory. That Christ should sanctify his Church, in the sense of cleansing it in any way—for in this sense one is apt to conceive of it, because "sanctify" is connected with "cleanse" by "and"—and that he should cleanse it "with the washing of water," seem to us incredible. No man, in a moral respect, has ever been *cleansed* by the washing of water, whether that be baptism or not. The comments, also, that we have had access to leave the subject as dark, as to the possibility of cleansing the Church "with the washing of water," as if such writings had never existed. They speak of baptism being "accompanied by the purifying influences of the Holy Spirit," and such like expressions, all which seem to imply that "the purifying influences" *necessarily* attend baptism, which is not the case; for if they did, then baptism by water would be the very means by which we receive pardon and adoption. Our convictions are that the Holy Scriptures, properly interpreted, can not conflict. There can be no discord in the works of God. Neither can there be in his Word. "The law of the Lord is perfect." From what seems to us to be a misunderstanding of this text, some have taken it as a proof for the remission of sins by water baptism. Since the passage has appeared dark to

many, even to those who believe that there is no moral purity for the soul, except through the direct operation of the Holy Spirit upon the heart, and since others have made it the proof of a masked infidelity and *pseudo*-Christianity, we trust the most fastidious will pardon us for offering our own exposition. The final object that we have in view, in this exegesis, is to arrive at the true sense of the word "sanctify," as used in this text. In order to this we must interpret the passage in its several phrases correctly.

(1.) The meaning of the word ἁγιάσει, *hagiase*, "might sanctify," we assume to be *might regard and treat as HOLY*. This is the very signification given by Gesenius, in the PR' HEL of the Hebrew verb. (a) This is like the Hebrew use of the word in the fact that it is an act of God direct on his people as a Church, the same as the term is employed in the Old Testament. (b) We have many examples. Take Lev. xx, 8, "I am the Lord which SANCTIFY you." Here is the PR' HEL participle מְקַדְּשֶׁכֶּם, (*m'kaddishkem*), *the one regarding and treating you as HOLY*, as opposed to those not in a covenant relation, those not of the true Church of God. This we hold to be the sense of the word, as further expositions may help to sustain us.

(2.) The word "cleanse," in the original, is καθάριας, *katharisas*—the first aorist participle of καθάρίζω, *katharizo*. We choose to use it here in the Levitical or ceremonial sense of, *to cleanse, to make lawful, to declare clean*. These are the meanings given by Dr. Robinson, but he quotes our text under his second division, where he holds it "in a moral sense." Our sense of it is the same as its use in Acts x, 15, "What God HATH CLEANSED [ἐκαθάρισε] that call not thou common," that is, *unclean*. The very same is in chapter xi, 9. Now, the tenth and part of the eleventh chapter of Acts give the account of Peter's vision, by which it was made known

to him that ceremonial distinctions were destroyed. When he understood the true nature and import of his vision, he preached the Gospel with great power to the Gentiles. A number of them were converted on the occasion. The Jews, beholding the fact, "were astonished," "because that on the Gentiles also was poured out the gift of the Holy Ghost." Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" The secret of the matter was, God *had declared* them *clean*; he had thrown off the ceremonial prohibition which had rendered the Gentile world *unclean*, which had excluded them from grace, and now placed them on equal chances for salvation with the Jew. He now considered them fit subjects for Christian baptism, as all Gentiles are, so far as the general provisions of grace are concerned; that is, *all* have access to the Church of God; and those who deny this rite of baptism to infants ought to be *consistent*, and deny to them the benefit of the atonement also, which will be no trouble for them at all, since the rite of baptism is a *result* procured for us through the *atonement*. When Peter returned to Jerusalem the Jews accused him for holding fellowship with the uncircumcised. He explains to them his vision, giving the interpretation thereof in full, how a "voice" had told him not to call that unclean which God had cleansed. When the Jews heard this, they were satisfied with his explanation, and said, "Then hath God also to the Gentiles granted repentance unto life." The word, then, means, as proved by these two places in the Acts, *to declare ceremonially clean*, or we may so slightly modify it as to suit this passage, and say, *to declare ceremonially fit*.

(3.) The phrase, "washing of water," means *baptism*. The term *λουτρον*, *loutro*, Dr. Robinson defines, "*a washing, ablution*, that is, the act, spoken of baptism. Eph. v, 26." Dr. Clarke says, "Baptism, accompanied by the

purifying influences of the Holy Spirit." Mr. Wesley says, "*Having cleansed it from the guilt and power of sin, by the washing of water.* In baptism, if with the 'outward and visible sign,' we receive the inward and spiritual grace." Mr. Benson is to the same effect.

(4.) Our authorized version renders the word τῷ λουτρῷ, "WITH *the washing*," thereby making it the *Dative instrumental*. We would not so render it. Our views of theology forbid us. We would make it the *Dative of the indirect object* of καθαρίσας. Compare Tit. ii, 14, ἵνα . . . καθαρίσῃ ἑαυτὸν λαόν, *that he might cleanse FOR himself a people.*" Here the same verb, exactly, takes a direct and indirect object.

(5.) The particle ἐν, *en*, in our text, in our authorized version translated "by," and by Mr. Wesley "through," we take to have the force of *according to*. In proof of this, (a) Dr. Robinson so gives it where it is used, "of a rule, law, standard." Greenfield and Groves give it this same meaning in some instances. Dr. Winer likewise where he says it is used "of the rule, the measure *to which* something is referred, *according to* which it is judged. Compare the Hebrew ב, *be*."* Bretshneider and Wahl so define it in Eph. iv, 16; Rom. i, 24; Phil. ii, 7. (b) Several examples can be given, besides those just mentioned, as Matt. vii, 2, Ἐν ᾧ γὰρ κρίματι κρίνετε, *For ACCORDING TO what judgment ye judge, ye shall be judged.* 1 Thess. iv, 15, *For this we say to you, ἐν λόγῳ Κυρίου, ACCORDING TO the word of the Lord.*

(6.) The term ῥήματι, *rhēmati*, in our version rendered "word," since it comes from the verb ῥέω, (*rheo*), *to speak*, properly signifies *that which is spoken*, or a *word*, as *spoken*, and so, perhaps, very nearly, if not exactly, corresponds to our word *speech*, when we say that some one makes a *speech*, and was most likely used in our text in reference to the speech or commands of our Lord during

* Idioms of the Language of the New Testament, § 52, 2, b.

his public ministry, since it is sometimes written in full, as in Rom. x, 17, ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ, *hearing is through the WORD OF GOD*. So Dr. Robinson defines it where he gives our text in proof, "The doctrines and promises revealed and taught from God, THE GOSPEL AS PREACHED."

(7.) The parts of the text being now defined, and good authority adduced for the sense that we affix to every term, bearing in mind, also, that the apostle is writing to a Church who had been heathens and not Jews, we will give our translation of the passage. καθὼς καὶ ὁ Χριστὸς ἡγάπησε τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς ἵνα αὐτὴν ἀγιάσῃ, καθарίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι; *As also Christ loved the Church and gave himself for it; that he might REGARD AND TREAT IT AS HOLY, HAVING DECLARED [it] CEREMONIALLY CLEAN or FIT FOR the washing of water, [BAPTISM,] ACCORDING TO THE GOSPEL.*

(8.) Such a command had been given in the ministry of our Lord respecting baptism, when he commanded the disciples to go into all nations and *baptize* them. Matt. xxviii, 19.

(9.) When the apostle said Christ gave himself *that he might treat the Church as holy*, how reasonable it is that he should throw in the participial clause—καθαρίσας κ. τ. λ.—in order to guard the conditionality of the Christian religion! otherwise his statement would teach Universalism. But the adjunct implies an antecedent act to that of being regarded holy, which is baptism—the sign that supposes personal faith in Christ. Hence Dr. Winer says, "In Eph. v, 26, ἐν ῥήματι does not belong to τῷ λουτρῷ τοῦ ὕδατος, but it is divided thus: ἵνα αὐτὴν, ἀγιάσῃ, καθарίσας τῷ λ. τ. ὕδ. ἐν ῥήματι, the καθарίζειν precedes ἀγιάζειν, and is negative as the latter somewhat positive."*

(10.) While these several points contribute to make the Hebrew *usus loquendi* of ἀγιάζω, *hagiazō*, appear, as well

* Idioms, § 19, 2.

as to show a plain, consistent, and proper order of theological items, the force of the apostle's exhortation must also be brought to bear on the meaning of *hagiazō*. The twenty-fifth and twenty-sixth verses, on which we offer these remarks, are but the illustrations by which the apostle enforces his exhortation. He had just commanded husbands to love their wives as Christ did the Church in dying for it. And the final end of this atonement, as stated in our text, is, that he might regard the members of his Church as holy, which holiness was, so far as it relates to this passage, in part at least, to consist in husbands loving their wives; otherwise the exhortation and the illustration by which it is enforced, have no connection or bearing whatever. But verse 27 continues the same doctrine in substance, as the final end for which Christ gave himself: "That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be [*ἁγία, hagia*] HOLY and without blemish." Now, every one can see that *hagiazō*, in verse 26, is intended to be taken in the radical and Hebrew sense of making the Church *hagia*, as found in verse 27. Therefore, our word is Hebrew in use as applied *directly* to indicate the act of God upon his entire people, just as in the old ceremonial dispensation. And the sanctification taught in it consists in the parties in the marriage relation loving one another. See the rest of the chapter. And the next chapter goes on with the same subject, requiring children to be obedient to parents, and parents properly to train their children, as duties in the Church relation. Such external duties constitute all the sanctification that our text requires. Since these arguments are designed to teach the Christian religion in that manner in which we think men ought to practice it, a further remark may be admissible. In the first verse of the next chapter, the sanctification, being outward obedience enjoined upon all, is extended even to children; for it is

said, "Children [τέκνα] obey your parents in the Lord." In No. 2 of our remarks on this text, we observed that children had a *right* to the Church relation, because God had made a general provision for the children of Gentiles as well as for those of Jews. Now, the apostle commands them to obey their parents IN THE LORD. This is not only sanctification, in the sense of a covenant relation as opposed to what is called "entire sanctification" as an inward work; but it also shows that children of Christian parents are regarded as in the covenant, and must keep its requirements, namely, the moral law, to which the apostle refers when he speaks of "the first commandment with promise." Now, if the moral law has any claim on children of Christian parents, we suggest that they be baptized, or else that the parents themselves repudiate baptism altogether, on the very same ground that they withhold it from the child. These remarks are not at all foreign from our subject in general. We are writing on practical Christian perfection and sanctification. The fact can not be denied that the worst communities in our land, the most given to Sabbath-breaking and profanity, infidelity, hardness of heart, and disrespect for the house of God, are composed of the children of those parents opposed to infant baptism, or who have neglected the ordinance, and have failed to train their children according to the requirements of the covenant relation.

18 and 19. 1 Cor. vii, 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." Our verb *ἡγιάσται*, (*hēgiastai*), "is sanctified," occurs twice in this text. It is used in the same sense in each clause. The word has been so clearly defined by our commentators, and those, too, who admire entire sanctification, as some hold it, to suit our argument both as to this passage and as to the subject in general, that we think we can not do better, in giving our

views of its use, as here found twice and in general to favor our argument, than to quote those commentators. We hope that the fact of a majority of our readers being supposed to be without those commentaries, or perhaps any others of a similar kind, who may be desirous to know the opinion of learned men on this word, especially on first sight of our exegesis, may justify us for quoting them as much as we do. We will now quote Mr. Benson, and in so doing the reader will please to observe, that he includes in his own exposition the opinion of Drs. Doddridge and Whitby, besides merely naming Clemens Alexandrinus and Tertullian as of the same opinion. He says, "*For the unbelieving husband is sanctified by the wife; that is, so far as their matrimonial converse is lawful, holy, and honorable, if they were both of the same faith; and in many instances the unbeliever, whether husband or wife, hath been converted to God by the instrumentality of the believing partner. The former sense, however, seems to be the primary meaning of the apostle. Else were your children unclean, and must be looked upon as unfit to be admitted to those peculiar ordinances by which the seed of God's people are distinguished; but now are they holy, confessedly; and are as readily admitted to baptism as if both the parents were Christians; so that the case, you see, is in effect decided by this prevailing practice. So Dr. Doddridge, who adds, 'On the maturest and most impartial consideration of this text, I must judge it to refer to infant baptism. Nothing can be more apparent than that the word *holy* signifies persons who might be permitted to partake of the distinguishing rites of God's people. See Ex. xix, 6; Deut. vii, 6; xiv, 2; xxvi, 19; Ezra ix, 2; Acts x, 28, etc. And as for the interpretation, which so many of our brethren, the Baptists, have contended for, that *holy* signifies legitimate, and unclean, illegitimate, not to urge that this seems an unscriptural sense of the word, nothing can be more evident than*

that the argument will by no means bear it; for it would be proving a thing by itself—*idem per idem*—to argue that the converse of the parents was lawful, because the children were not bastards; whereas all who thought the converse of the parents unlawful, must of course think that the children were illegitimate.’ Thus also Dr. Whitby: ‘He doth not say, *else were your children bastards, but now they are legitimate*, but *else were they unclean*; that is, heathen children, not to be owned as a holy seed, and therefore not to be admitted into covenant with God, as belonging to his holy people. That this is the true import of the words ἀκαθάρα and ἄγια, will be apparent from the Scriptures, in which the heathen is styled *the unclean*, in opposition to the Jews, who were in covenant with God, and therefore styled a *holy people*. Hence it is evident that the Jews looked upon themselves as δούλοι θεοῦ καθαροί, *the clean servants of God*, Neh. ii, 20, and upon all the heathen and their offspring as unclean, by reason of their want of circumcision and the sign of the covenant. Hence, whereas it is said that *Joshua circumcised the people*, chap. v, 4, the LXX say περιεκάθαρεν, *he cleansed them*. Moreover, of heathen children, and such as are not circumcised, they say *they are not born in holiness*; but they, on the contrary, are styled σπέρμα ἁγίου, *a holy seed*, Isa. vi, 13; Ezra ix, 2; and the offspring from them, and from those proselytes which had embraced their religion, are said to be born *in holiness*, and so thought fit to be admitted to circumcision, or baptism, or whatsoever might initiate them into the Jewish Church; and therefore to this sense of the words *holy* and *unclean*, the apostle may be here most rationally supposed to allude. And though one of the parents be still a heathen, yet is the denomination to be taken from the better, and so their offspring are to be esteemed, not as heathen, that is, unclean, but holy, as all Christians by denomination are. Hence, then, the argument for infant baptism runs thus: If the

holy seed among the Jews was therefore to be circumcised and made federally holy, by receiving the sign of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity, then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, the laver of regeneration, and so be entered into the society of the Christian Church. So also Clemens Alexandrinus and Tertullian." This is truly a good comment on this passage, which shows us that the sanctification taught in it is *ceremonial*, and used in the *Hebrew* sense of the word.

Dr. Adam Clarke says, "*The unbelieving husband is sanctified by the wife;*" or, rather, is to be *reputed* as sanctified, on account of his wife; she being a *Christian* woman, and he, though a *heathen*, being by marriage *one* flesh with her, her sanctity, as far as it refers to outward things, may be considered as imputed to him, so as to render their connection not *unlawful*. The case is the same when the wife is a *heathen* and the husband a *Christian*. The word sanctification, here, is to be applied much more to the *Christian* state than to any moral change in the persons; for *ἅγιοι*, *saints*, is a COMMON term for CHRISTIANS—THOSE WHO ARE BAPTIZED INTO THE FAITH OF CHRIST;"* and, as its corresponding term, קְדוּשִׁים, *k'dho-shim*, signified all the Jews who were in the covenant of God by circumcision. The *heathens* in question were considered to be in this holy state by means of their connection with those who were, by their Christian profession, *saints*. *Else were your children unclean*. If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian Church, nor enjoy any rights or privileges as *Christians*;

* Reader, please notice this sense which Dr. Clarke gives ἅγιοι, which we have put in capitals. It will hold good in every passage in the New Testament.

but the Church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents, both of whom were Christians. The Jews considered a child as born *out of holiness*, whose parents were not proselytes at the time of the birth, though afterward they became proselytes. On the other hand, they considered the children of heathens born *in holiness*, provided the parents became proselytes *before* the birth. All the children of the heathens were reputed unclean by the Jews, and all their own children *holy*. See Dr. Lightfoot. This shows clearly what the apostle's meaning is."

The comment of Dr. F. G. Hibbard is so strong, forcible, and clear on our text that we think it proper, notwithstanding the authority already advanced, to quote what he says on the meaning of our word. This is not necessary as to the word in this text alone, but it seems to throw light on the whole subject in a general way, so as to prevent the reader from giving too much sanctity to the word *sanctify*, and thereby deceiving himself. Mr. Hibbard says: "If the reader will attend strictly to the occasion and scope of Paul's reasoning, as above described, he will find no difficulty in fixing the sense and application of these terms. When we understand the subject of which an author is treating, no difficulty can occur in determining the sense in which he employs words, if he employs them according to their usual acceptation. To apply an author's words so as to make them prove a sentiment which he had not at first intended, and for which he had not himself employed them, is to do him an injustice, that no honest expositor would knowingly do. When we undertake to represent the opinions of another, we assume an obligation, from common honesty and fairness, to use his own words as he used them, and to prove nothing more or less, or different, by them, than he himself intended. Let the reader remember, then, that the subject before the apostle's mind was not one that related to civil law or to

civil relations, as such, but which came solely under the cognizance of ecclesiastical law. It was solely an ecclesiastical question. The words *sanctified*, *unclean*, and *holy*, therefore, are to be understood, not in a *civil*, or a *moral*, but in a *ceremonial* sense. In order to understand the import of these terms, in this connection, we must go back to Jewish usage, for the apostle uses these words here in their Levitical sense.* It is true he was writing to a Christian Church in Greece, and that he employed the Greek language, but the subject was one of Hebrew origin, AND THE TERMS WERE EMPLOYED IN STRICT CONFORMITY TO HEBREW USE.† To this use alone, therefore, can we appeal. The question, then, is, What is the Hebrew use of these words?

“As I do not consider that our English version gives the right turn to this passage, I shall first give the sense, as I understand it, in a free paraphrase: ‘For the unbelieving husband is made ceremonially clean to the believing wife, and the unbelieving wife is made ceremonially clean to the believing husband; so that it is now admissible and proper, according to Christian distinctions, that they should live together in conjugal relation, and not, as under the Mosaic law, be obliged to separate and break up the marriage union. Were it otherwise—that is, did not Christianity regard the unbelieving partner as ceremonially clean to the believing—it would follow that the Christian Church would reckon the children of such a marriage among the *unclean*, that is, among those who are not in covenant with God; but the fact that the Church regards all such children, as well as all those whose parents are *both* Christians, as *holy*—they having been baptized and admitted among the covenanted people—proves that their parents are reckoned as ceremonially clean to each

* They have no other sense.

† I do hope the reader will duly consider how sensibly the Doctor speaks here.

other.' In support of this sense, I adduce the following considerations: First. The language of the text allows it. The words *ἡγιασται . . . ἐν τῇ γυναίκί, hegiastai en te gunaikī*, which we translate, *Is sanctified TO the wife*, are, to say no more, as susceptible of this turn of the sense as of the one given in our English version; and so of the phrase *ἡγιασται . . . ἐν τῷ ἀνδρὶ, (hegiastai en to andri,)* *is sanctified TO the husband*. Our common version says the unbelieving party is sanctified 'BY' the believing; but this certainly makes no sense whatever. *How*, we ask, does the believing party sanctify the unbelieving? This is a question that can never be answered. The truth is, God himself, and he alone, sanctified the whole Gentile world at the opening of the Christian dispensation; that is, he abolished those distinctions of *clean* and *unclean*, as they applied to Jews and Gentiles formerly, and as they were now being applied, at Corinth, to believers and unbelievers. If the reader will turn to the Acts of the Apostles—chaps. x and xi—he will perceive, in the extraordinary vision of Peter and in his own exposition of it subsequently, in what manner God was pleased to enlighten that apostle on this subject, and to deliver him from the force of his Jewish prejudices. Peter had doubts of the propriety of 'going in to men uncircumcised, and eating with them,' or even preaching the Gospel to them. He called them '*common*,' that is, '*unclean*.' He thought it would defile him, unfit him for religious privileges and duties. But God informed him that he had sanctified the Gentile world; Jewish distinctions were abolished; it was lawful to have intercourse with Gentiles. 'What, therefore, God hath *cleansed*, [or *sanctified*, ἐξαθάρισε,] call not thou *common*,' that is, '*unclean*.'

"But what is the nature of this *sanctification*, or *cleansing* of the Gentile world? Certainly the sanctification of which we now speak gives to the Gentile, or unbeliever, no Church privileges without personal holiness.

The phraseology is strictly conformable to Jewish usages, and it is here employed in the lowest sense in which the word *sanctify* was used in their religious vocabulary.* Yet so clearly defined, and so strongly marked are all the circumstances of the case, that of the real meaning of the term, in the above passage, cited from the Acts, and in the place before us, there can be no doubt. *It merely extended so far as to sanction the external intercourse of Christians with unbelievers.* They might now dwell together in any of the natural or civil relations; as parents and children, as husbands and wives, as fellow-citizens, as neighbors, etc., without any detriment to Church relations on the part of the believer, so long as his spirit and deportment accorded with the Gospel. All the innocent relations of life, whether social or commercial, might now be enjoyed between the Jew and the Gentile—the believer and the unbeliever.† And thus did Peter understand his vision; for afterward, when he stood before Cornelius and his Gentile friends, he says, evidently by way of explanation, of so unusual an event, ‘Ye know how that it is unlawful for a man that is a Jew to keep

* The reader will here observe, that, in the last two full periods, our author seems to insinuate the doctrine of *entire sanctification*, as such, and, also, that the word has a *highest* sense, since he speaks of it as here used in its “*lowest sense*.” Most respectfully, as to this, would we differ from Dr. Hibbard, and were it not for anticipating our argument, and assuming our conclusion, we would say that the word has no *higher* and no *lower* sense than simply the one which may be applied to every passage in the Bible, namely, TO MAKE *ceremonially* HOLY.

† “I hope the reader will form a just opinion of this subject. The distinctions of *clean* and *unclean* were at first purely artificial, and were established by the will of God, not in the nature of the things themselves. It is plain, therefore, that to *sanctify* these unclean things to the use of Christians, no positive change was required in the things themselves, but only that the *arbitrary prohibition* of the Lawgiver be taken off. This sanctification, then, was, after all, merely of a negative character. After the abrogation of the Levitical code, all things reverted back to their original character. It then could be said, ‘Nothing is unclean of itself;’ ‘*All things are pure*,’ Levitically; ‘*Every creature of God is good, and nothing to be rejected.*’” [This marginal note of Dr. Hibbard is certainly clear and strong.]

company, or come unto one of another nation; but God hath showed me that I should not call any man *common*, or *unclean*.' Peter considered that this sanctification of the Gentiles extended so far only as to make it lawful to have company and intercourse with them. This is exactly the sense of the word *sanctify*, in 1 Cor. vii, 14, 'For the unbelieving husband is sanctified to the wife,' etc. Two parties may lawfully live together in this relation, though one be an unbeliever—the conjugal *oneness* is not now disturbed by the distinctions of *clean* and *unclean*, as they were formerly applied. *ἁγιάσται, hegiastai*, is a conjugated form of the verb *ἁγιάζω, hagiazo*, which means *to separate, consecrate, sanctify, make holy*, etc. It answers, in the Old Testament, to the Hebrew *קִדַּשׁ, kadash*, which, in the Piel conjugation signifies *to make holy, to sanctify, to hallow, consecrate*. Every person or thing among the Jews devoted to religious use was deemed sanctified. Thus their priests, their altars, their temples, persons, sacred utensils, etc., were sanctified. But does this sense of *ἁγιάζω, hagiazo*, apply to the passage under consideration? Could it be said of the unbelieving husband, or wife, that he, or she, was in any sense devoted to religion? Was there any thing approaching the idea of religious consecration? . . . The exact point to which the apostle was arguing, is this; namely, Whether it is lawful, according to the distinctions of *clean* and *unclean* persons, established by the law of Moses, for a Christian and pagan to dwell together in marriage relations? The apostle decided that such a union was now lawful, in a ceremonial sense.

"To prove this position he needed only to show that Jewish distinctions touching the case were abolished; or, in other words, God had now sanctified the Gentile world—the unbeliever to the believer. Now, it is perfectly plain that the sanctification here spoken of extends no further than to authorize the continuance of an ex-

ternal relation, innocent in itself, between a believer and an unbeliever. The case was this: A pagan husband becomes converted to Christianity, while his wife remains an idolater. Judaizing teachers step in and say to him, 'It is not lawful for you to live with her,' and they appeal to the law of Moses, where a Jew is forbidden to live in marriage relation with a Gentile. The apostle comes in and says, 'If she be pleased to dwell with you, put her not away, for God hath abolished these Jewish distinctions, and has thereby sanctified the Gentile world, and in doing this, has sanctified your unbelieving wife to you.' Now, does not every one perceive that the nature and sum of this sanctification was no more, or less, or other, than a mere *sanction* of this external marriage relation? a rendering it ceremonially lawful for them to live together, so that the Church privileges of the believing partner should not thereby be impaired? And such is OFTEN the meaning of the word *sanctify*, whether it is expressed by ἁγιάζω, *hagiazō*, or καθάριζω, *katharizō*, or any word belonging to the same family. Thus: 1 Tim. iv, 5, 'For it [the creature of God] [ἁγιάζεσθαι, *hagiazetai*,] is sanctified by the Word of God and prayer.' Certain men had arisen in the Church, and commanded to abstain from certain meats, as being unclean. Verse 3. The apostle taught that God had made all things alike for man's good, and no creature of his to be thus rejected, as possessing any innate or natural pollution, but all was to be received with thanksgiving. If, therefore, we receive any of his creatures with thanksgiving and prayer, they were thereby sanctified to us; that is, it was made lawful for us to receive and use them. In 1 Cor. x, 23, where the apostle is speaking to the same point, instead of saying, 'All things are *clean* to me,' he says, 'All things are [ἐξέσθαι, *exestin*,] lawful for me;' that is, I have a *right* to eat of all meats. See verse 3, and chapter vi, 12. Those meats which were unlawful for a Jew to use

were called *unclean*, the same idea being conveyed by both words. See also Titus i, 15; Rom. xiv, 14, 20. In Luke xi, 41, we are taught by a proper use of the creatures of God all things become *pure* to us; that is, *lawful* for us to use. This, then, we consider to be the sense of the word *sanctified*, in 1 Cor. vii, 14. The unbelieving partner is made *ceremonially lawful* to the believing, so far as the conjugal relation extends." (Baptism, pp. 125-130.)

Reader, we have now given you our two standard commentators and Dr. Hibbard, our standard on Christian baptism, on the meaning of this passage. Not only do they agree, we may say in every point, but they make out clearly the very two particulars which we are arguing; namely, first, that the word is used here, and as they teach of its general use, as a *Hebrew* term; second, that it is used in a *ceremonial*, and not in a moral sense, as if to *purify the soul from sin*. Had Dr. Hibbard been *employed* to write on this word as he has, and had he *intentionally* written for the purpose of helping us in this argument, we are at a loss to see how he could have written more to our purpose, not only on this passage, but considered upon the whole. Were we to give our translation and sense of the text, additional to those great men quoted, yet in sense agreeing with them, we would first offer two remarks. (1.) There is nothing in the marriage relation that could sanctify one party to the other in the least. Marriage has nothing to do with the act of sanctifying. We can not say, with any degree of accuracy at all, that one of the parties is sanctified *BY* the other; for there was, one would think, no marriage relation between Cornelius and Peter, yet the former *had been sanctified* so that the latter held fellowship with him according to the Divine direction. And *swine* are just as much sanctified to Jews, who were in the Mosaic dispensation forbidden to eat them, as an unbeliever is sanctified respecting a

believer. (2.) The verb in our text, in both instances, is in the perfect tense, and conveys a twofold idea. (a) It means that the act on the part of God, whereby he sanctified the whole Gentile world—that is, MADE them *ceremonially* HOLY—was perfected at some particular time previous to the apostle's writing our text, and hence he put the word in the perfect tense, the same as we would in our language, to express a past and complete act. But Greek verbs are also used in this tense when the writer means to convey the idea that the *effects* or *results* of their actions are yet remaining at the time in which one writes. Now, this, as an act, merely, or as a deed of sanctifying, took place when God broke down the middle wall of partition between Jews and Gentiles, and so destroyed all national and ceremonial distinctions.

As to the *effects* of the act, they remained till the time of the apostle's writing, and are yet in effect. On this account, since an English verb will only express one of the peculiarities of a Greek one, in the perfect tense, unless we add an idea, our translators rendered the verb in the *present*, as being the nearer to the sense, and said “*is sanctified.*” We may, however, by supplying the points suggested, translate by the *perfect*, and carry the present idea with us as to the *results* of the action, thus: “For the unbelieving husband [*ἡγιασται*, *hegiastai*] *has been* MADE [*ceremonially*] HOLY [when God broke down the middle wall of partition destroying distinctions] AS TO the wife, [*and he is ceremonially holy yet,*]” etc. The grammatical authority for this way of translating will be explained in full in our concluding argument. That the Greek *ἐν*, *en*, means *as to*, *in respect to*, etc., either of which may be used in this place, see Dr. Robinson's Greek-English Lexicon to the New Testament at 2, b, γ. So, also, it is used in Eph. ii, 11: τὰ ἔθνη ἐν σαρκί, (*ta ethne en sarki*,) *the Gentiles AS TO flesh*; in James iii, 2: Εἴ τις ἐν λόγῳ οὐ πταίει, (*ei tis en logo ou ptaiei*,) *if any one AS TO word offered not*

Therefore, finally, on this text we find much to support our view as to the regularity of the word in the *Hebrew* use and *ceremonial* sense.

20. Rev. xxii, 11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

On this passage we observe, (1.) That the latter clause may be translated thus: *ὁ δίκαιος, δικαιοθήτω ἔτι καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι*—the JUST man, let him be made (or esteemed) JUST still; and the HOLY man let him be MADE (or esteemed) HOLY still. (2.) Any one can see from this passage that there is proof from Scripture, as well as from grammar, for that which is argued in former arguments, namely, that the two Greek verbs, in the above quotation, signify *to make that which is pointed out by their respective primitives*.* (3.) The word "unjust," in the first part of the text, seems to be employed, in its usual sense, to indicate the *soul* of a wicked and unregenerate man. The same word when repeated, where it says "unjust still," seems to speak of the same soul when beyond the hope of mercy—perhaps after the general judgment. The word "filthy," used twice in the same manner, seems to refer to the same man, but is used to designate him as to his outward filth, the fruit of his unjust soul, ceremonially spoken of him, and opposed to "holy" in the latter part of the verse. The next half of the verse, where it speaks of the JUST man, refers to a justified *soul*. Where it speaks of a *holy* man, it seems to indicate the same man, only it describes him from an outward stand-point. (4.) A careful examination of the text appears to show that St. John imitated the Hebrew poets; for he uses what the Hebrew grammarian would call "Antithetic Parallelism." Dr. Nordheimer—Hebrew Grammar, § 1126—gives an instance of this kind of poetry where he says, "We also

* See Crosby's Greek Grammar, § 318, b.

find two verses in antithesis, in each of which the second clause is the consequence of the first, as in Isa. i, 19, 20." Omitting the Hebrew words, he translates the passage thus:

"If ye consent and obey,
The good things of the earth shall ye enjoy;
But if ye refuse and rebel,
By the sword shall ye be consumed."

You will see that this is very much like the English version of our text, because in it "the second clause," all through, "is a consequence of the first." If St. John used the Hebrew style, which looks likely, it is probable that he used the word in the *Hebrew* sense. (5.) Mr. Wesley's note on the text stands thus: "*He that is righteous*—As if he had said, The final judgment is at hand; after which the condition of all mankind will admit of no change forever. *Unrighteous*—Unjustified, *filthy*—unsanctified, unholy." Mr. Benson follows Mr. Wesley in sense exactly, and on the phrase, "He that is righteous," he says, "That lives and dies justified, or accounted righteous: *let him be*, he shall be, *righteous still*. Now, reader, observe, (a) Both these great and good men believe that this is a prophecy of what the Judge will say at the very time of the final judgment. (b) They believe that, after that, "*the condition of all mankind will admit of no change*." These are two points of theology that we think every orthodox man can readily believe. (c) But they also teach that the *righteous*—that is, the *just*, the *δίκαιος*, *dikaïos*—remains the same thing; and, if so, he is not condemned, but eternally saved, as a JUST man. His "condition . . . will admit of no change." (d) But these good men believed in a greater work than the regeneration of the just, which they called "entire sanctification," and now, from the judgment-seat of Christ, they are sending the JUST into eternity, to remain such STILL, "to admit of NO change."

From their own ground, therefore, we are authorized to conclude, (1.) That if entire sanctification, as they used the phrase, is at all conceivable, it must be either simultaneous with justification, or that regeneration, which accompanies the latter, is a *sinless* work, or the Judge would not say, "Let him be JUST STILL," either of which alternatives will destroy the whole theory of entire sanctificationists without remedy. I do hope the reader will properly appreciate the doctrine of our text just under this idea; for if ABSOLUTE PURITY OF SOUL is not every-where in the Scriptures supposed, as the concomitant of the JUST man, and undeniably taught in this passage, Mr. Wesley and Mr. Benson themselves being judges, then there is no absolute purity for a soul, even when its destiny is fixed beyond the approval of the bar of God. (2.) This passage shows that the doctrine of a former argument is correct, wherein it is held that the new birth is *sufficient* for man's eternal salvation. (3.) A subsequent and greater work than regeneration, so conceived of, is entirely *useless*, since a man can be saved without it. (4.) The verb TO MAKE HOLY, found in this text, absolutely *can not* be taken in the sense of a *moral, internal* work of the soul on these characters, compatible with a blessing additional to regeneration; for the doctrine is, in the words of Mr. Watson, that "sanctification in this world must be complete; the whole nature must be sanctified, all sin must be utterly abolished, or the soul can NEVER be admitted into the glorious presence of God."* But these go into heaven simply *justified* and possessed of that birth of the Spirit which always attends justification; therefore, granting to our dear brethren, who conceive of this word as an *internal* act of removing sin from the soul in "utterly abolishing" it, what will they do with its *force* and the *necessity* of complete sanctity when these persons pass from the "final judgment," without ever

* Theological Dictionary, Article SANCTIFICATION.

having received the action of this word on their souls at all, into the eternal heaven? Is it not folly to define the word in a moral sense, this twentieth time that we find it in the New Testament, when the nineteen times afford the one *Hebrew ceremonial* signification? Since this passage shows the final salvation of JUST men, it precisely agrees with Matt. xxv, 46: "These [the wicked] shall go away into everlasting punishment: but the [δίκαιοι, *dikaioi*] JUST into life eternal." The word in question, therefore, seems to have no other signification than its usual one, both *Hebrew* and *ceremonial*.

21 and 22. Heb. ii, 11: "For both he that sanctifieth and they who are sanctified are all of one." Able commentators we may depend on here and in other places of this Epistle to settle the meaning of our word. Here we find it occurring twice. Dr. Adam Clarke thus comments: "The word ὁ ἁγιάζων does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God, and answers to the Hebrew כִּפֶּה, [*capher*,] to expiate. See Ex. xxix, 33-36. He that sanctifies is He that makes atonement, and they who are sanctified are they who receive that atonement, and, being reconciled unto God, become his children by adoption, through grace. In this sense our Lord uses the word, John xvii, 19: *For their sakes I sanctify myself*—ὁπερ αὐτῶν ἐγὼ ἁγιάζω ἑμαυτόν—on their account I consecrate myself to be a sacrifice. THIS IS THE SENSE IN WHICH THIS WORD IS USED GENERALLY, THROUGH THIS EPISTLE."

It is clear, then, that this author, an advocate of complete sanctity, does not here take our word in the sense *to cleanse the soul morally*. In fact, if any one should take such a view of it in this place, his doctrine would prove too much; for the language of the sentence, as it stands, shows us that, as the word is used twice, it must mean the same thing each time, the same in the active that it does in the passive voice. This being so, since the con-

text shows that the apostle is magnifying Jesus Christ as the Great Atoner, the Great High-Priest, who "tasted death for every man," and since this tasting of death for all is the same in sense as the expression "he that sanctifieth," such a view of the word would not only be inexplicable, as to the text, but it would show that He had "wholly sanctified" "every man." Professor Moses Stuart, a man of known learning and ability, translates our text thus: "Moreover, both he who maketh expiation, and they for whom expiation is made, are one." He then comments on this passage thus: "The word *ἀγιάζω* seems not to have been well understood here by most commentators, and a particular investigation is required in order to explain the sense in which it is used IN OUR EPISTLE. '*Ἀγιάζω* corresponds to the Hebrew *קָדַשׁ, קָדַשׁ*, which often means *to consecrate to God as an offering*; e. g., Lev. xxii, 2: *לִי קָדַשׁ*; Septuagint: '*Ἀγιάζουσιν* *μοι*, *et alibi*. The verb *קָדַשׁ* also means, by a natural association of ideas, *to expiate, to make atonement for*; e. g., Job i, 5: *קָדַשׁ*, *he made atonement for them*, where, however, the Septuagint has *ἐξαθάριζεν* *αὐτούς*; so Ex. xix, 10, 14, and Josh. vii, 13, according to Gesenius, where the Septuagint has *ἀγνίσον, ἡγιάσας* and *ἀγιάσον*. Compare also Ezek. xliv, 19. The verb *ἀγιάζω* also corresponds in the Septuagint to the Hebrew *כָּפַר*, which is the appropriate word to designate *the making of an atonement, to expiate*; e. g., Ex. xxix, 33: *They shall eat those things* *בָּם כָּפַר*, *with which expiation was made*. Septuagint: '*Ἐν οἷς ἡγιάσθησαν* *ἐν αὐτοῖς*; Ex. xxix, 36: *And thou shalt purify the altar*, *בְּכִרְךָ*, *when thou makest an expiatory sacrifice upon it*. Septuagint: '*Ἐν τῷ ἀγιάζειν σε ἐπ' αὐτό*. From the *usus loquendi* of the Hebrew, and the Septuagint, then, it is plain that *ἀγιάζω* may mean *to make expiation, to atone*. Our Epistle presents some plain instances of the use of *ἀγιάζω* in this sense; e. g., x, 10, *according to which will* [*ἡγιάσμενοι ἐσμέν*] *we are atoned for*; that is, expiation is

made for us. How? The writer immediately subjoins, *Διὰ τῆς προσθοῦρας τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ*, which necessarily refers, *ἡγιασμένοι*, to the *propitiatory offering of Christ*; and, consequently, it has the sense which I have given to it. Compare, also, x, 14, 29; so xiii, 11, 12. For the bodies of those animals, whose blood was carried into the sanctuary by the high-priest, as a sin-offering, were burned without the camp; wherefore Jesus, *ἵνα ἡγιασῇ* the people with his own blood, suffered without the gate; where *ἡγιασῇ* plainly means *to make expiation for, to atone for*. Both of these passages compare well with that under consideration, and all these predicate *ἡγιασμος* of the sufferings and death of Christ; for in our text, in the very next preceding clause, the writer has spoken of Christ as *τετελειωμένον διὰ παθημάτων*; and he had just declared that ‘Jesus, by the grace of God, *had tasted death for all*.’ Compare, also, v, 17. We may, then, render *ὁ τε ἡγιαζὼν καὶ οἱ ἡγιαζόμενοι*, *both he who makes expiation for sin, and they for whom expiation is made*. אֲשֶׁר כָּפַר לָהֶם. The *usus loquendi* of the Epistle seems not merely to justify, but to demand, this interpretation. So also Ernesti, Kuinoel, Bloomfield, and others.”

These words of as learned a man as Professor Stuart, agreeing in sense with those other learned writers, whose names he gives, and exactly with the words of Dr. Adam Clarke, ought to carry great weight in this argument. Dr. Thomas Coke, of Oxford University, says: “Jesus, *the great Sanctifier*, who engages and consecrates men to the service of God, *and they who are sanctified*—that is, consecrated and introduced to God with such acceptance—are all of one family; all, in a sense, the seed of Abraham, by faith.”*

On our text we notice, (1.) As to the *sense*, we just agree with the authors quoted, who hold that the word means, *to make an atonement*. (2.) We still hold that,

* Comment in loco.

primarily, our word means TO MAKE HOLY, as used in this text. This will appear on a moment's reflection. The high-priest, under the Levitical priesthood, "took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and ALL THE PEOPLE." Compare Heb. ix, 19, with Lev. xvi, 15, 16, by which ceremony, as the high-priest of the people, he MADE them HOLY, that is, *ceremonially* so, so that through him and the atonement which he thus made, they could approach God, and thus receive the benefits of that expiation, and know that they were the people of God, by his divine manifestations, from time to time; their sacrifices being thus "acceptable" to God, and themselves permitted to draw nigh unto him. Now, the author of the book of Hebrews lays hold on this idea, and shows us that Christ died "for every man," and thus became the world's high-priest, having entered the heaven of heavens through the vail of his own body, taking the merits of his own blood, corresponding to the blood of beasts, under the Mosaic dispensation, with which sanctification was then made. In this way he MADE the whole human family ceremonially HOLY, by simply procuring for them—we mean in the sense of this word—*access* to God, or the *privilege of approach* to Him, abolishing distinctions between Jews and Gentiles, breaking down the middle wall of partition, etc. Hence, we see that the word *primarily*, as used throughout the Hebrew, means, TO MAKE HOLY. How? *By means of the sacrificial offering of the Man of Calvary for sin.* Whence arises the secondary meaning, *to make an atonement*, as given by Dr. Clarke and Professor Stuart, so that their phrase, *to make an atonement*, or, *to expiate*, and our phrase from the primary sense, *to MAKE HOLY, ceremonially, BY MEANS OF A SACRIFICIAL OFFERING*, and so *to atone*, are the same exactly.

We conclude, then, (1.) That our word still holds its Hebrew use precisely; since (a) it agrees with the sense

of our text. (b) It would be absurd to depart from the Hebrew sense in an epistle, like that to the Hebrews, where almost every idea is compared with some corresponding Hebrew idea of the old dispensation, perhaps, as much so, as if we should say that the word "high-priest," as found in the New Testament, means entirely another class of men, or something different from what it meant in the Mosaic period. The apostle was writing to converted Jews, Hebrew people, and he used Jewish terms, customs, rites, ordinances, and ideas, in order to make the Gospel of Christ plain. (2.) We have failed once more to find the word used in the sense of a moral purifying from sin, as to the soul.

23. Heb. ix, 13: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, cleanseth as to the purification of the flesh, how much more shall the blood of Christ, who by an eternal Spirit offered himself without spot to God, purify our conscience, from works which cause death, so that we may serve the living God!" (Professor Stuart's translation.) We use this translation to save space. The same author thus comments: "*Ἀγιάζει*, used in respect to external rites, denoted that the person rendered *ἁγιαζόμενος* was *clean* or *purified* from all ritual uncleanness; that is, had performed all the necessary rites of external purification, so that he could draw near to God as a worshiper, in a regular manner. Thus much, our author avers, was accomplished by the ceremonial rites of the law." Dr. Adam Clarke on the phrase, *Sanctifieth to the purifying of the flesh*, says, "Answers the end proposed by the law, namely, to remove legal disabilities and punishments; having the *body* and its interests particularly in view, though adumbrating or typifying the soul and its concerns." Dr. Coke on our text says, "The legal impurities debarred the Jews from an attendance upon the public service, but they were freed from these by the

sacrifices, washings, and sprinklings appointed by the Mosaic law, which are called *carnal ordinances*, verse 10, and so became qualified again for the public worship; and of this the apostle speaks under the notion of sanctification, as typical of that internal sanctification which he speaks of in verse 14." Observe, however, that the Doctor's "*internal sanctification*," "in verse 14," is not expressed by ἁγιάζω, *hagiazō*, but by καθαρῖαι, (*kathariei*,) *shall purify*! We would translate our text ἁγιάζει πρὸς τὴν σαρκὸς καθάρωσιν, MAKETH HOLY *as to the purification of the flesh*. This text still adds strength to our argument; for, (1.) Learned men are in our favor as to the two points in question, namely, that the word is used as Hebrew, and in the ceremonial sense. (2.) All this is evident from the text itself, and without any man's comment. (3.) The blood of bulls and of goats can not "wholly sanctify" or remove inward and actual sin. (4.) When the apostle made this strong contrast between the benefit of the blood of beasts and that of the blood of Christ, why did he not say, "How much more shall the blood of Christ . . . sanctify your conscience?" Why did he not use ἁγιάσει, (*hagiasei*,) *shall sanctify*, instead of καθαρῖαι, (*kathariei*,) *shall cleanse*? Was it not because he, being both a Jew and a Christian as to knowledge, knew that *hagiazō* did not mean *to purify morally*? Had it possessed such a signification, the very nature of the contrast would have induced him to employ it. It was not left out for the sake of euphony, as we have every reason to judge, for he was in the habit of repeating this very word when he was reasoning on such topics as allowed him to mention it, as in Heb. ii, 11, and 1 Cor. vii, 14; but now in a contrast where he could hardly help but use it, he singularly omits it and takes another word, as we are led to believe, because the latter means to cleanse morally, but it did not, and, therefore, would not have conveyed the very idea which he designed to express. Add to this that the New Testament

gives instances of the adjective καθαρὸς, (*katharos*,) *pure*—which is the root of καθαρίζω, (*katharizo*,) *to make pure*, the same as ἅγιος, (*hagios*,) *holy*, is the root of ἁγιάζω, (*hagiazō*,) *to make holy*—as applied to the *heart and conscience* of man; but perhaps *never* is ἅγιος, (*hagios*,) *holy*, so used, and even if it was, it might only mean that the heart was *set apart* to God, irrespective, essentially, of the idea of purity implied in it. Thus, Matt. v, 8, Blessed are οἱ καθάριοι τῇ καρδίᾳ, (*hoi katharoi te kardia*,) *the pure as to the heart*. So 1 Tim. i, 5, and iii, 9. We think, therefore, that the use of the one so often to express an internal purity, either by itself or its root, and the other not so used in any passage, nor its root,* to indicate an internal work, so far as we know, is corroborated by the manner of the apostle's phraseology in this text. This borders closely on a demonstration of our view of the word upon the whole.

24. Heb. x, 10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Professor Stuart translates, "By this will expiation is made for us." In his comment on chap. ii, 11, he thus speaks on this text, "*According to which, ἡγιασμένοι ἐσμὲν, we are atoned for; that is, expiation is made for us. How? The writer immediately subjoins, διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ, which necessarily refers ἡγιασμένοι to the propitiatory offering of Christ; and consequently it has the sense which I have given to it.*" Dr. Winer makes the very same reference that Professor Stuart does. He says, "In Heb. x, 10, it was not necessary to write διὰ τῆς προσφορᾶς τοῦ σώματος . . . τῆς ἐφάπαξ. The last word relates just as well to ἡγιασμένους."† Dr. Adam Clarke, to the same effect, says, "We believe in Him, find redemption in His blood, and are

* In 1 Cor. vii, 34, ἅγιος is so used that its force is applied to the mind, but not so as to affect our argument.

† Idioms of the New Testament, § 19, 2, b.

sanctified unto God, through the sacrificial *offering of his body.*"

The apostle is still speaking of the Jewish mode of making an atonement, showing that that mode is abolished, and that it is now the will of God that there should be another mode, not by sacrifices, but by the offering of the body of Christ once, by which will we *have been* MADE HOLY, as already explained, equivalent in sense to *have been expiated*, or *have been atoned for*. By the offering of his body once for all, he became the procuring cause of our *regeneration*, and of our external holiness, as to the keeping of the moral law, as the fruit of the new birth. But the verb in our text, as indicating an act in itself, conveys no such idea as that of purifying the heart morally. Dr. Clarke is surely correct when he says, on chap. ii, 11, that *expiate* "is the sense in which this word is used generally through this Epistle." We, therefore, conclude that it retains its Hebrew use exactly.

25. Heb. x, 14: "For by one offering he hath perfected forever them that are sanctified." On the phrase, *for by one offering*, Dr. Clarke says, "His death upon the cross. *He hath perfected forever*—He has procured remission of sins and holiness; for it is well observed here, and in several parts of this Epistle, that τελειωω, *to make perfect*, is the same as ἀφέσιν ἀμαρτιων ποιῆιν, *to procure remission of sins*. *Them that are sanctified*—Τοὺς ἁγιαζόμενους, *them that have received the sprinkling of the blood of this offering*. These, therefore, receiving redemption through that blood, have no need of any other offering, as this is a complete ATONEMENT, purification, and title to eternal glory." Professor Stuart translates, "He has forever perfected those for whom expiation is made." He further says, "The meaning is, he has forever removed the penalty due to sin, and procured for those who were exposed to it that peace of conscience which the law could never give." The word may be translated here,

THEM THAT ARE MADE HOLY. The drift of the apostle's discourse, beginning at the first of the chapter and reading as far as our text, will suffice to convince any reasonable person, without note or comment, that the apostle is speaking constantly of the *reality* of atonement in the blood of Christ compared with that of the beasts slain in sacrifice, which was only typical. This is still the secondary sense of the word, as in the former passages of this Epistle. We still find it uniform; Hebrew in idea and use, and in the most express manner referring to Hebrew rites and customs.

26. Heb. x, 29: "Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." The apostle uses the word "sanctified," in this text, in the same sense as he did in those already considered in this Epistle. Dr. Adam Clarke may again help us to fix the meaning of our word, to whom there can be no objection, he being an advocate of entire sanctification, as such. He says, "The blood of the covenant means here the sacrificial death of Christ, by which the new covenant between God and man was ratified, sealed, and confirmed. And counting this unholy, or common, *κοινόν*, intimates that they expected nothing from it in a SACRIFICIAL or ATONING way. How near to those persons, and how near to their destruction, do those come in the present day, *who reject* the ATONING BLOOD, and say 'that they expect no more benefit from the blood of Christ than they do from that of a cow or a sheep?' Is not this PRECISELY THE CRIME OF WHICH THE APOSTLE SPEAKS HERE, and to which he tells us God would show no mercy?" Observe the words of the Doctor which we have put in capital letters. Do they not show that he understood the apostle to be still in the same argument, and connected with the same context, to be speaking of making an *atonement*, an *expiation*, when he uses the word "sanctified"

here, and not that he used it in the sense of a purified soul, or to indicate the completed act of taking away sin from the heart?

Observe further, the quotation the Doctor makes, no doubt, from some Socinian author, who hold, as a part of their creed, that Jesus Christ was “a mere man,” and hence, as he quotes, they expect no more benefit from his blood than from the blood of a beast. This shows, at once, that Dr. Clarke is still treating the word in the sense of *to expiate*, *to atone*, as he says, in his note on chapter ii, 11, that such “*is the sense in which this word is used generally through this Epistle.*” It may be further argued, that if the word *sanctified*, as here used, means a perfect state of purity in the human soul, then there is no *context*, no *scope*, to support such an opinion, nor can any theologian fairly and exegetically account for the 26th verse, “If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.” Now, if this knowledge of the truth consists in the forgiveness of sin, as a complete work of grace in the heart, the same as is understood by “entire sanctification,” then, to “sin willfully,” after such a blessing, on this hypothesis, we would be undone forever, according to this text, there would then be no other hope or chance, “no more sacrifice for sins;” which would be contrary to facts both of every-day occurrence, if the experience of some on entire sanctification be taken, and contrary to Scripture; for David prayed for *restoration* to the Divine favor, after committing adultery. See Psa. li. But if we regard this willful sin in the sense of the denial of the atonement, and the counting the “blood of the covenant wherewith he was sanctified an unholy thing,” in the sense of being the blood wherewith he was MADE HOLY, that is, *expiated*, a *κοινον*, *koinon*, common thing—mere human blood, then it is easy to see how there can be no more sacrifice for sins.

On this 26th verse Dr. Clarke says it means, “one who

has utterly rejected Jesus Christ and his atoning blood; and renounced the whole Gospel system. It has nothing to do with backsliding in the common use of the term. A man may be overtaken in a fault, or he may deliberately go into sin; and yet neither renounce the Gospel, nor deny the Lord that bought him. His case is dreary and dangerous, but it is not *hopeless*; no case is *hopeless* but that of the deliberate *apostate*, who rejects the whole Gospel system, after having been saved by grace, or convinced of the truth of the Gospel. To him there remaineth no *more sacrifice for sin*; for there was but ONE JESUS; and this he has utterly rejected." The passage can have no other meaning than this. And the blood with which he was *sanctified*, means the blood with which he was MADE HOLY, with which an *atonement was made for him*. Mr. Wesley, on the expression, *by which he hath been sanctified*, says, "Therefore Christ died for him also, and he was, at least, justified once." Remember that the apostle writes this Epistle to converted Hebrews, and he must convey to them the sense of the Christian religion by using Hebrew terms. Hence, he employs the words *priest, altar, sacrifice, blood, bulls, goats, heifer, asses, hyssop, sprinkle, unclean, holy, covenant, sanctuary, holy of holies, vail, atonement, SANCTIFY*, and many others, in their *rigid* Hebrew sense. Professor Stuart, with his usual accuracy, translates our text, "And regard the blood of the covenant by which expiation has been made, as unclean." His comment is accordingly. Our word, then, we find still regular—strictly Hebrew, and used like the Hebrew, to indicate a ceremonial act.

27. Heb. xiii, 12: "Wherefore Jesus also, that he might sanctify the people, suffered without the gate."

So far as it respects the sense of our word in this text itself, it is not much worth while to waste ink in trying to make it plainer than the text itself and its connection do; for the sake of its general bearing on the subject,

however, we will indulge a few words. The contrast in the preceding verse shows that the apostle still presents the points of analogy between the Levitical atonement and the one made by Christ. He says, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest, for sin, are burned without the camp." Even so Jesus, *our* High-Priest, enters the upper sanctuary, the antitype of the earthly, with the merits of his own blood, there to appear in the presence of God for us. Before this his body, like as the bodies of beasts were burned without the camp, "suffered without the gate," that he might *ἁγιάσῃ*, (*hagiase*), MAKE HOLY, in the primary sense before shown, that is, in the secondary sense, *expiate*, *atone for*, or *make an atonement for* "the people with his own blood," in contradiction to the typical, which was done with the blood of beasts. On the word *sanctify*, Mr. Benson says, "Might make an atonement for and consecrate to God." Dr. Adam Clarke is so rich on this text, that we have a sufficient apology for again quoting him. Hear him: "That he might consecrate them to God, and make an atonement for their sins, he suffered *without the gate*, at Jerusalem; as the sin-offering was consumed *without the camp*, when the Tabernacle abode in the wilderness. Perhaps all this was typical of the Jewish sacrifices, and the termination of the whole Levitical system of worship. He left the city, denounced its final destruction, and abandoned it to its fate; and suffered without the gate to BRING THE GENTILES TO GOD."

On the word *sanctify*, Mr. Wesley says, "Reconcile and consecrate to God." Professor Stuart translates our text, "In order that he MIGHT MAKE EXPIATION FOR the people." He comments accordingly. This is the seventh time that we have found *ἁγιάζω*, *hagiazō*, in the book of Hebrews. We believe in every instance we have quoted Dr. Clarke and Professor Stuart who agree, the former, at least, an entire sanctificationist. Besides, sometimes

Mr. Wesley, Mr. Benson, and Dr. Thomas Coke, who seem also to agree that the word is equal to our uniform meaning—TO MAKE HOLY, they generally giving it to *expiate*, while we all *mean* the same.

Furthermore, in laying aside the Epistle to the Hebrews, as to the word *ἁγιάζω*, *hagiazō*, we invite the attention of inward sanctificationists to an important fact, which they would do well to account for; namely, the *frequent use* of *ἁγιάζω*, *hagiazō*, in the Epistle to the Hebrews, compared with any other book of the New Testament. How shall we account for this? There are thirteen books of the New Testament, in which the word is not found at all. There are two things involved in the impending question, which will actually *demonstrate* the ground that we have taken, wherein we regard this as a Hebrew term *in every respect*.

1. The Epistle to the Hebrews was written to HEBREW PEOPLE, who had embraced the Christian religion, and hence the word occurs more frequently, by far, than in those Epistles written to Churches made up of Gentile converts; as for example, the Epistle to the Ephesians. For writing to a people understanding the term, he used it as one *familiar* to their vocabulary, as persons speaking the ecclesiastical dialect; whereas to heathens unacquainted with the Hebrew force of the word he scarcely used it, it most likely not being adapted to his purpose, on account of their ignorance of it. 2. The Epistle to the Hebrews is acknowledged to be the ablest exposition of the Levitical code that we have. It is, in fact, regarded by the most learned as the key which unlocks the difficulties of the ceremonial worship of the Hebrew people. Their religion, for the most part, consisted in types and shadows, which are fully explained in this Epistle. But the very nature of the apostle's subject in hand, as well as the people to whom he wrote, being Hebrews, led him to use the word *sanctify* as often as he did. His theme is to exalt the Lord Jesus Christ as the world's Great High-

Priest who made an atonement for them, who *made them holy* by the offering up of himself once for all. Typical atonements being common with the Jews, the apostle was just at home in using the word as we have found it in this Epistle. These two things, then, namely, *that he wrote to Hebrews*, and the *subject that he treated of*, demanded the frequent use of the term. They show that it is essentially Hebrew, and, if so, we must take it in the sense of that language, which will not support those who hold to entire sanctity, so held, either according to Gesenius's Lexicon, or any clear proof-passage of Scripture. Observe, reader, that entire sanctification, so called, was never preached to the Hebrews by the use of this word. It occurs seven times in the Epistle, and is not designed to express such an act. Entire sanctificationists themselves have explained it away!

28. Rom. xv, 16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." This text, as an honest writer, we are compelled to say, is now before us for an exposition, with the authority of great and learned men against us, as we understand them. Were it not that they were mortal, we should be consumed. We will most respectfully give them a hearing, and then bring them to the test of criticism. In this, dear reader, your most sanguine prejudices are not at all solicited, so as to render us *hors de combat*, but being as solemnly obligated to bring forth out of the divine treasure "things new and old" as they, we would touch the mainspring of your tenderest sympathies, that you may, at least, hear us of your clemency a little. Please follow us into the *arena* of argument, as an impartial spectator, and hear both sides of the question.

Dr. Robinson, supposed to be our best of Greek-English lexicographers of the New Testament, quotes, translates,

and paraphrases the word in our text thus: “*ἡγιασμένῃ ἐν πνεύματι ἁγίῳ*, being purified by the Holy Spirit, that is, by the sanctifying influences of the Holy Spirit on the hearts of the Gentiles. 1 Cor. vi, 11; Eph. v, 26; 1 Thess. v, 23; 1 Tim. iv, 5; Heb. ii, 11; x, 10, 14, 29; xiii, 12; Rev. xxii, 11.” Here this learned man defines the word to signify the act of the Holy Spirit *upon the hearts of the Gentiles*, and in proof he gives ten instances of the use of the term where we have already considered it, most of which our ablest commentators, who, themselves, adhere to what is called entire sanctification, have clearly defined to mean an act of expiation done *for* the Gentiles, and not *in* them, thousands of years before the most of them should have been born. And others of these passages they have interpreted in some ceremonial way, so as entirely to preclude the idea advanced by our learned lexicographer. Whoever, therefore, adopts Dr. Robinson, as his guide, on this passage, should be consistent with himself, and adopt him, also, on the whole of the seven passages in the Epistle to the Hebrews, where both Dr. Adam Clarke and Professor Stuart interpret the word in the sense of *to make expiation* FOR the Gentiles, instead of to perform a work of *purifying* on their “HEARTS.” This he should do, because Dr. Robinson has given all these passages as proof of his declaration, equally with our text, as proof. The Doctor’s statement, then, proves too much, and he who receives him on our text must not only receive him on the other texts, but he also stands opposed to Dr. Clarke, Professor Stuart, Mr. Benson, Mr. Wesley, and Dr. Thomas Coke, on, perhaps, the majority of them. This perfectly invalidates the authority of this lexicographer, against us, on the word in this place; for our text he quotes, as the first proof of his definitions, where he says that it means, “*Tropically, in a moral sense, to purify, to sanctify;*” then he adds, after it, the other ten passages given, to be taken, of course, in the

same sense, which signification, we think, sound criticism will not give to one of them. Now, if entire sanctificationists themselves have defined the word entirely different from him, in so many places, we think they will not object to us taking their example. Our better judgment, therefore, teaches us that we can not, at all, depend on him for accuracy as to the true meaning of the verb in our text. Having fairly presented him, we deem it lawful to lay him aside, and seek the proper sense of the term from some other source. Dr. Adam Clarke explains our text thus :

“*Ministering the Gospel of God, ἱερουργοῦντα, acting as a priest.* Here is a plain allusion, says Dr. Whitby, to the Jewish sacrifices offered by the priest, and *sanctified*, or made acceptable by the *libamen* offered with them. For, he compares himself, in preaching the Gospel, to *the performing his sacred functions*, preparing his sacrifice to be offered. The *Gentiles* converted by him, and dedicated to the service of God, are his sacrifices and oblation. The *Holy Spirit* is the *libamen* poured upon this sacrifice, by which it is sanctified, and rendered *acceptable* to God. The words of *Isaiah* lxvi, 20, *And they shall bring all your brethren for an OFFERING unto the LORD, out of all NATIONS*, might have suggested the above idea to the mind of the apostle.”

Mr. Benson, we may say, is to the same effect. What these eminent commentators say on our text, is now before the reader, who may put his own construction upon them; permit us to say, that we understand them plainly to teach certain points which we may exhibit in our exegesis of this passage. We prefer to give our own translation of the original, since we think it affords some light, and to work accordingly. Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. *That I should be a minister of Jesus Christ unto the Gen-*

tiles, acting as a priest as to the Gospel of God, that the Gentiles as an offering may become acceptable, having been PRONOUNCED HOLY—that is, having been regarded as ceremonially clean—by the Holy Spirit.

We will here offer a few words to justify, in part, this translation. (1.) It is according to the *usus loquendi* of the verb ἁγιάζω, *hagiazō*. It compares exactly with Lev. xxi, 8: אֲנִי יְהוָה אֲקַדְשְׁכֶם, *I (am) JEHOVAH, the One PRONOUNCING you HOLY*. So Lev. xx, 8, *et alibi*. Here the word is in the PR'HEL species, and is analogous to our text in Romans, in two respects: (a) In the *signification* of the word; it means, as viewed from the Hebrew, “to hold sacred, to regard and treat as holy”—that is, ceremonially clean—and “to pronounce holy,” or, ceremonially clean. The meaning is, that the people—the Jewish nation—were held, regarded, treated, and pronounced as nationally clean, and fit to be the distinct people of God, as opposed to such as were heathens, regarded as unclean, and debarred from the Church rites and privileges of his people. (b) The other respect wherein a resemblance is found is, that the Hebrew word in this place expresses a *mental* and *direct* act of God upon the Jews, whom he then held as fit to be his people, the same as he now holds, in his mind, the Gentiles, as having equal rights, ceremonial distinctions having been abolished. (2.) Ἡ προσφορά (the offering) and τῶν ἐθνῶν (the Gentiles) we put in apposition. Dr. Winer says, “Sometimes the word, which expresses the apposition, is not added to its noun in the same case, but in the genitive: e. g., 2 Cor. v, 5; τὸν ἀρραβῶνα τοῦ πνεύματος, *the spirit as a pledge*.”* So, Rom. iv, 11, σημεῖον ἔλαβε περιτομῆς, *he received the sign of circumcision*, that is, which consisted in the circumcision. Acts iv, 22, τὸ σημεῖον τοῦτο τῆς ἰάσεως, *this miracle of the healing*, that is, consisting in the healing. Many examples could be given. So is the same common to the Hebrew.

* Idioms of the Language of the New Testament, § 48, 2.

“Not unfrequently the genitive relation supplies the place of apposition, as נָהָר פְּרָת, *fluvius Euphratis*.”* That is, *the river of Euphrates*, for *the river Euphrates*. So in Latin, *urbs Romæ*, *the city of Rome*, where they mean *the city Rome*. We say, “*the city of Boston*.” In all these examples, common to languages in general, that which is signified by the first noun mentioned, consists in the second. So in our text, the offering consists in the Gentiles themselves. Hence, Dr. Clarke properly says, “The Gentiles . . . are his (St. Paul’s) sacrifices and oblation.” (3.) Our verb ἡγιασμένη, *hegiasmene*, being in the perfect tense, passive voice, we translate accordingly, *having been pronounced holy*. Now, the views given by commentators, as we understand them, and also by our lexicographer quoted, seem to indicate two objectionable ideas in particular. (a) That what is expressed by the impending word, was an action *on the hearts* of the Gentiles, thereby making them *internally* and *morally* pure. (b) That, as to time, this was done, as a preparation of the Gentiles, as a sacrifice, to render them acceptable to God, *before* the apostle offers them in his priestly office as he represents himself. These two views, in common, seem to be attended by the several following and apparently-fatal objections:

(1.) The word ἁγιάζω, *hagiazō*, does not, as yet found, signify *to cleanse morally*, that is, *to remove sin from the soul*. It just means *to make holy*, ceremonially, which sense is then to be modified and explained so as to show what the meaning in the secondary sense is; so that it may thus be found sometimes to mean a ceremonial cleansing or purifying and sometimes to expiate or atone. In the corresponding Hebrew, the word קָדַשׁ, (*kadhash*,) *to sanctify*, is found, we believe, a little more than one hundred times, and in the New Testament it is found, in texts already mentioned, twenty-seven times. The Hebrew,

* RoJiger’s Gesenius’s Heb. Grammar, § 114, 3.

as defined by Gesenius, on a fair examination, does not sanction the meaning of the word so as to accommodate the views of our commentators. Nor do the passages in the Hebrew Bible where it occurs, when considered in the light of their own contexts. Neither do the twenty-seven passages already examined in the Greek Testament. We have, by the use of the Hebrew-English Lexicon, virtually discussed the word—say in round numbers—one hundred and thirty times already, and have only this and one place more to consider it. Logically speaking, therefore, when thrown into the “calculation of chances,” is not the likelihood of its signification, *to cleanse morally*, very *uncertain*? Says Mr. Hedge, “If sixty crowns be promised a person on condition of his throwing a particular face on a die, his expectation before trial is worth ten crowns, since he has one chance in six, or one-sixth of a certainty of gaining the whole sum.”* Therefore, from a parity of reasoning, granting the accuracy of our former investigations, our authors may be said to stand about one chance in one hundred and thirty of being correct, or one one-hundred-and-thirtieth of a certainty of accuracy. Now, if any man is remarkably anxious for the doctrine he espouses, if he wish to found it on one chance in one hundred and thirty, we, of course, have no objection to his piety, and would rather commend him for his zeal than for his knowledge and judgment.

(2.) Our *context* is very unfavorable to the opinion held by those already quoted. The apostle, immediately preceding our text, is speaking of the *mercy of God in calling the Gentiles*. He is not speaking of any *inward* work of grace at all. Observe, (a) We are now over in the fifteenth chapter of the Epistle. In the former chapters the apostle argued and defended the doctrine of justification by faith and the *inward* and *direct* witness of the Holy Spirit, as none but an inspired workman could.

* Logic, Article 134.

(b) After a long and able discussion concerning national election, illustrating his argument by the case of Pharaoh, etc., he begins to speak of the calling of the Gentiles. As preliminary to this, he gives special advice to the Gentile Christian converts in the Church at Rome. He begins our chapter in an address to them, calling them the "strong" in contradistinction to the converted Jews, who were in a degree whimsical in respect to their religious opinions, saying, "We, then, that are strong ought to bear the infirmities of the weak," that we should do so because Christ did the same. He then speaks of Christ bearing our "reproaches," then of the things written of old for the "comfort" of us Gentiles. He makes mention of Jesus Christ as a "minister of the circumcision" for the sake of the truth of God, who through him had made promises to the Gentiles: "To confirm the promises made unto the fathers;" "That the Gentiles should glorify God for his mercy," in calling them to be partakers in praising him, which praise was due unto him for *redeeming* them, as he says—verse 8—for bearing their "reproaches." Now he quotes four passages from the Old Testament—verses 9–12—to prove that God had promised to CALL the Gentiles. This was very necessary. Those to whom he wrote were both Jews and Gentiles. As to the latter, he knew that it was of great importance to explain to them that they had sure and clear promises of redemption in Christ. As to the former, he was aware that it was of equal moment that they should be convinced, by the writings of their own prophets, of the purpose of God in calling those who had not been his people. Instead of speaking of inward grace, in our text, or in any part of its context directly, which he had fully done in the preceding chapters, the drift of the Epistle, which he now holds in view, is to show that the heathens are really the SUBJECTS of the mercy of God through the act of redemption, that it had been God's

purpose, as mentioned by the prophets, to bring them in to be equal partakers with the Jews. This being done, he excused himself for writing to them as he had done, because God had manifested great grace to him in making him a minister to the Gentiles. Just at this point he writes our text, wherein he makes this grace, in part at least, to consist in himself acting as a priest to the Gentiles, whom the Jews had always regarded as debarred from the privileges of God's people. This is somewhat the substance, also, of what is said by Dr. Clarke and Mr. Benson on this context. Now, is there any thing said about an *inward* work of grace here, so far as it relates to the theme of the apostle? Is not the whole subject in his mind as clearly revealed as is possible to conceive that he is speaking of God as having made them HOLY—that is, ceremonially so—so that they would have just as free access to him as the Jews had, all distinctions having been abolished and nailed to the cross? Thus much we may say as hinting at the *context*, a thing that our commentators do not observe, so as to make their exegesis of the text and a fair consideration of the context harmonize, when they make the doctrine of the former an *inward* work. As to this they are destitute of a context, and contradicted by the scope. Whatever interpretation, therefore, may be given to the passage, it must accord with the tenor of the apostle's reasoning.

(3.) Their views are a total neglect of the *grammatical principle* found in the text. Our verb is in the perfect tense, as already mentioned, and must be quoted or read accordingly, unless we are content to lose one of the two ideas found in the perfect form of Greek verbs, which so often occurs. It has been before spoken of, and it will be found in our conclusion* fully stated and well authen-

* See Conclusion on the *perpetuity* of regeneration, I. 6, f., where we have quoted Anthon's New Greek Grammar, p. 480, Crosby's Greek Grammar, § 579, and Dr. Winer's Idioms of the Language of the New Testament, § 41, 4, giving many illustrations of the Greek verb in the perfect tense.

ticated, that there are two principles involved in a Greek verb in the *perfect* tense. First. It is used to indicate a *complete* act, which took place in the past, just the same as our English perfect. Second. It is designed, at the same time, to indicate that the *effect* or *results* of that act are still in being when the writer is writing. Let us take, here, one example: *Μωσῆς, εἰς ὃν ὁμεῖς ἠλπίζατε*, *Moses, in whom ye HAVE TRUSTED, and STILL CONTINUE TO TRUST*, as if in Latin, *in quo repositam habitis spem vestram*. John v, 45.* This accounts for scores of instances in the New Testament, where our translators, doing the best they could on account of two ideas in the Greek where the English has only one, have translated the Greek *perfect* tense by the English *present*, conceiving the present idea, that is, the existence of the effect of the action of the verb, as more prominent and important than the *past* idea. This is the way in which they translated our text, which must be so interpreted as to admit a clear solution to both the ideas in the word. We do not at all say that the verb should *not* be translated as they have done—such would be presumption—we only mean that there must be such an exegesis given of the passage as shall be in accordance with the fact that the verb, in the original, is in the perfect tense. This being so, a further expression of our text may stand thus, *That the Gentiles as an offering may become acceptable, HAVING BEEN PRONOUNCED HOLY—or ceremonially clean as a nation—by the Holy Spirit, and remaining holy still*. Here it may be seen that our authorized translation loses the *perfected* idea of the word entirely, and gives the present only.

(4.) The position of our commentators is opposed *logically* and *theologically* to certain considerations involved

* See Conclusion on the *perpetuity* of regeneration, I. 6, f., where we have quoted Anthon's New Greek Grammar, p. 480, Crosby's Greek Grammar, § 579, and Dr. Winer's Idioms of the Language of the New Testament, § 41, 4, giving many illustrations of the Greek verb in the perfect tense.

in our text. These are three. First, that St. Paul preaches the Gospel to the Gentiles expressed in the words, *Acting the priest as to the Gospel of God*. Second, that it has been made possible for the Gentiles to be ministered unto, and still remains possible, set forth in the words, *Having been pronounced holy and remaining holy still*. Third, the final end contemplated by the apostle's ministry, declared in the words, *That the Gentiles as an offering may become acceptable*. Now, in what the *acceptability* of the Gentiles consists, must be determined before we further proceed. It is manifestly in this, that they, after having heard the Gospel, should become the servants of God, and walk in his holy commandments. This seems plain, since, (a) The acceptability is, according to the construction of the text, the final object or end of St. Paul's ministry. (b) The word ἐπὶ ῥόσδεξιτος, *acceptable*, Greenfield defines, also, "*pleasing*;" Groves, "*agreeable*;" Dr. Robinson, "*well-received*," "*approved*." These definitions will give us a more general idea of the term, and a moment's reflection will assure us that to no man can any of these adjectives be applied, in the Christian sense, except to him who devotes himself to God. (c) St. Peter uses the word when he addresses the Church, as those who *had already become* the true servants of God, as the *final result* or *end* of apostolic preaching, saying, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, ACCEPTABLE to God by Jesus Christ." 1 Pet. ii, 5. (d) In verse 9 of the same chapter, he further says, "Ye are a chosen generation . . . that ye should shew forth the PRAISES of him who hath called you out of darkness into his marvelous light; which in time past were NOT A PEOPLE, but are NOW the PEOPLE OF GOD." Here he speaks of the Gentiles PRAISING God, as the people who show by their Christianity the *final result* of the Gospel preached to them. And it just agrees with the context to our text,

where St. Paul, in speaking of the call of the Gentiles, says, "Praise the Lord all ye Gentiles." This fixes the sense in which we are to take the word *acceptable*. It means those APPROVED by the Almighty on account of their personal piety.

Now, the views of our commentators, wherein they make internal sanctity a prerequisite to the acceptability of this text, are,

First. Contrary to the apostle's statements *logically*, as to the regular order of things in respect to time. Dr. Clarke says, "The Gentiles CONVERTED by him, and DEDICATED to the service of God, are his sacrifice and oblation." Again he says, "The Holy Ghost is the *libamen* poured upon this sacrifice, BY WHICH IT IS SANCTIFIED and RENDERED ACCEPTABLE to God." Mr. Benson, on the phrase, *being sanctified by the Holy Ghost*, says, "PLENTIFULLY COMMUNICATED to them, not only in a rich VARIETY OF GIFTS, but in his REGENERATING, PURIFYING, and COMFORTING INFLUENCES; making them wise and good, holy toward God, and useful to their fellow-creatures." According to the arrangement laid down, as deducible from our text, we see that these good men have taken the sanctification mentioned in the wrong sense. For while we hold that it means the national sanctification, whereby God removed the arbitrary distinction of *uncleanness* from the Gentiles, which the Holy Ghost sanctioned and deemed to have been done, thereby making this work the *means* whereby the apostle has the mere *privilege* of preaching to them, in order that they may receive *internal* and *personal* purity through the faith of the Gospel, as the final end of preaching, they have perverted the sense of the *means* so as to make it the same in sense with what the apostle regards as the final *end*. They are, therefore, obviously incorrect as viewed in the logical order of things. Logical *means* and *ends* must never be blended.

Their inaccuracy, in this respect, may appear more fully from the following considerations: (a) Their exegesis does not at all account for the participial adjunct, *having been made holy*, regarded merely as to the use of language; for when a writer throws in a qualifying adjunct, he of course deems it essential to the proper sense to be given to his sentence. But the apostle says he is a priest of the Gospel for the final end of saving the Gentiles, adjunctively stating that something had been done for them before that time, so as to make it possible to preach to them, and that this timely something still remains done for them. Now, granting that the sanctity means personal purity, "in a rich variety of gifts," there can, in the very nature of language, be no use for the adjunct, since personal purity is not essential to persons being the hearers of the Gospel, nor does moral impurity exclude men from being the subjects of Gospel ministrations. (b) Their comments present an erroneous view of the *ministerial office* in which the apostle rejoiced; for the minister does not go unto the Gentiles to preach as to persons *individually* and *inwardly* pure. St. Paul's mission to the Gentiles was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me." Acts xxvi, 18. It is remarkable what an analogy there is between our own exegesis of the present text in Romans, and the doctrine of this passage in the Acts. This latter is the tenth passage that we have examined containing *ἁγιάζω*, *hagiazō*; the reader would do well to compare our views on both, and especially observe their resemblance as to the *final end* proposed in the ministry of the Gospel to the Gentiles. (c) Their interpretation repudiates the final object of the apostle's ministry. For if the adjunct, *having been pronounced holy*, etc., refers to the cleansing of the soul, as Dr. Adam Clarke

says of it, that it "SANCTIFIED" and "RENDERED" them "acceptable to God," since the perfect form of the verb is used, implying that the results and effects of its action remain with them still, as already shown, the Gentiles, as an entire family, had the final object of preaching in their possession before St. Paul preached to them at all; that is, they had the *end* before they had the *means*; for, surely, if a soul is sanctified by the Holy Ghost, as Mr. Benson says, "plentifully communicated," he is as acceptable with God as he can be. Where, then, is the final end to be obtained which is anticipated in the apostle's mind, not yet reached, and expressed by the words *ὡς ἀγένηται* . . . *εὐπρόσδεκτος*, *that may become* . . . *acceptable*?

Second. Our text presents *theological* difficulties when interpreted as our learned men have done. Before presenting the particulars coming under this head, we remark that when the apostle speaks of being a minister to the Gentiles, and officiating as a priest respecting the Gospel, he is to be understood as using the word "Gentiles" in a general sense to indicate the whole Gentile world, and not as confining his expression to any particular part of them. His words are applicable, also, to every true Christian minister who is "called as was Aaron," respecting his mission to the heathen world. "Preach the Gospel to every creature," is the Divine command.

(a) Their exposition seems to tend to *Universalism*. If the whole Gentile family, before ever hearing the Gospel, have received, as Mr. Benson says, "*the regenerating, purifying, and comforting influences*" of the Holy Ghost, "making them wise and good, holy toward God, and useful to their fellow-creatures," what more is needed to save them all? Would not this doctrine save every body? Do we not see from this that the word could have had no reference to *personal* or *internal* purity?

(b) What seems to be, perhaps, the most absurd feature

of all is, that their notion represents the Gentiles as *morally pure and fitted for heaven before having heard the Gospel preached!* The verb ἡγιασμένη actually implies that at some time, anterior to the apostle's ministry and to his writing, the Gentiles *had been sanctified*—let this mean what it may—and that they are yet in that same condition. Is it true that the Gentiles are *morally pure in heart* before they hear the Gospel? We really thought that “faith cometh by hearing, and hearing by the word of God.”

(5.) Their interpretation does not follow the analogy in the use of the word ἡγιασμένη, *hēgiasmenē*. We have seen that the perfect passive participle in the Greek language, as in the English, means the same as the kindred adjective. This word we have shown means the very same, when used in this form, as its kindred adjective, ἅγιος, (*hagios*,) *holy*. But the latter we find has no stronger meaning in the New Testament and Septuagint, than that of designating one having a right or privilege to Church relation. We have sufficiently argued this, and have quoted Dr. Hibbard's able exposition of it, as favorable to us, besides. Therefore, the signification of the word thus found, does not indicate that the Gentiles were *regenerated* by the Holy Ghost, even were we to lay aside all the foregoing arguments advanced on this text. It would merely signify that they had been PRONOUNCED HOLY, or fitted by the coming in of the Christian dispensation, as our context teaches, to receive the blessings of the Gospel equally with the Jews. Thus the word, from a general and constant use, previously established, as equal to ἅγιος, *hagios*, sustains us and opposes them, unless those who hold to their views can show that ἅγιος, *hagios*, is used to indicate, essentially, a heart perfectly cleansed by the Holy Ghost.

(6.) Their exegesis of the phrase ἡγιασμένη, *hēgiasmenē*, *having been pronounced holy*, does not properly explain

wherein *acceptability* in an offering consists. They seem to have strained the beautiful figure of the apostle wherein he represents the Gentiles as an offering. For, Dr. Clarke, adopting Dr. Whitby, by what seems to be a freak of fancy, compares the Holy Ghost to *libamen* poured upon the ancient sacrifices. This is surely inapposite and far-fetched—perhaps, what some would call making a figure *go on all fours*. For it loses the idea of the sacrifice being the Gentiles, as *human beings*, whom God had formerly held to be *unclean*, as opposed to the Jews, who were *clean*, and apparently conceives of them as if consisting in some kind of sacrifice inferior to man. The impending question is for us to determine how MEN were *made holy*, that is, ceremonially clean, so as to approach God in worship, and not how men prepared *other* sacrifices. We must adhere to the *usus loquendi* of the word as applied to MAN. The corresponding sacrifices under the Levitical priesthood were JEWS—HUMAN BEINGS, and not oxen or goats. In this we find that God *sanctified*, or *treated as holy*, that is, as *nationally* or *ceremonially clean*, the whole Hebrew nation, and if one of them, by the violation of the Divine law, became ceremonially unclean, God required him to *sanctify himself*, or *make himself ceremonially holy* again, by the benefits of the proper ceremonies for such a particular case. Now, while the Jews were a HOLY—Hebrew *שִׁקְיָא*, Greek *ἅγιοι*—nation, and had the peculiar rites of religion among themselves, and enjoyed all the knowledge and favors of the true God, as a distinct people, it was “*an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation.*” Acts x, 28. The Gentiles were called “the uncircumcision.” “At that time they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,” because God, during all this time, regarded and treated them as *unclean*, and as yet had made no provision for them whereby they

should be ceremonially clean as the Jews had been. Our learned commentators seem to have accidentally overlooked this truth in our text, which they so ably treat elsewhere in many places. For God, in the fullness of time, broke down the middle wall, and thus sanctified the Gentile world, and made it possible for them to draw nigh unto him and become his worshipers. "Now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ." Eph. ii, 13. The act seems to have been Christ's. He suffered without the gate to SANCTIFY—OR MAKE HOLY—the people, and the Holy Ghost acquiesced in it. Therefore, to give the word in our text the coloring of analogy to the pouring out of libamen, and not to God's method of making, regarding, or treating men formally holy, as in his ancient Church, is surely very unfit in this passage, and involves the argument in inextricable difficulties.

(7.) Having presented the several arguments now before the reader, as to the sense of our text, a few additional considerations may properly be offered in demonstration of the fact that our verb is to be regarded in every respect as a Hebrew word.

(a) *Consistency* demands this. We have seen that Dr. Adam Clarke and others regard the apostle as using a figure borrowed from Hebrew priests, officiating at their altar, when he speaks of himself acting the priest as to the Gospel. If, therefore, the figure itself is Hebrew, we must, for the sake of consistency, take the terms pertaining to that Hebrew mode of worship in the same sense. One word in the passage is just as much to be understood in the Levitical signification as another. The verb ἡγιασμένη, *having been pronounced holy*, is as strictly a Jewish term, as ἱεροεργόοντα, *acting the priest*, is. Consistency requires this sense of the word. But when we define it in the Hebrew Lexicon, and search for its signification in the Hebrew Bible, it does not show itself in the sense of

removing sin from the soul by the Holy Spirit. Hence this well-nigh demonstrates the truth and fairness of our position, notwithstanding the opinion of those thinking otherwise, whose ability and name we highly respect.

(b) *Necessity* requires the Hebrew sense to be given to ἡγιασμένη, *hēgiasmenē*. It is in the perfect tense, and indicates a *past* and *completed* action. This we intimated before, as merely necessary to the true sense of the apostle's declaration, wherein he says that he is a minister of the Gospel. He designs the participial clause as a mere adjunct to make plain his main affirmation, in which he asserts his ministry to the Gentiles. The tense indicates, in this particular, that the action expressed took place, and was finished antecedently to his being a minister. Therefore, we can with no propriety say that the term means to *spiritually cleanse*. For such is a part to be preached and enforced by the minister, and it *depends* on the ministry. But this act was NO PART, essentially, of the Gospel as connected with the apostle's ministry as a *doctrine*, being independent and simply explanatory. Granting that the Jews had a clear conception of God, having destroyed ceremonial distinctions, as to Jews and Gentiles, the adjunct might be cast out of the text without doing any violence thereto, that is, without injury to the apostle's main declaration. Had he been writing to a Church wholly composed of Gentile converts, who were ignorant of Jewish prejudices, but who had an idea of whence he borrowed his beautiful figure, from the facts in the case, we are at a loss to see how he could have used the adjunct. Would it not have been unfit and completely misunderstood, as, indeed, it has been, by the most learned Gentiles? This will seem quite reasonable, too, when it is observed that St. Paul, in the former part of this Epistle, preached salvation in its fullness and strength, and never once used the verb ἡγιάζω, *hagiazō*, in the whole Epistle, except this once. Therefore, the word is neces-

sarily Hebrew, since it is only adapted to those acquainted with Jewish customs and prejudices.

(c) *Exegesis* shows that our term is Hebrew in signification. Many to whom he wrote were Jews, with whose scrupulousness, concerning fellowship with the Gentiles, the New Testament abounds. Our Lord is accused of eating with publicans and sinners. Peter hesitates to preach the Gospel to Gentiles till he understands the import of his vision. So the apostle, in our text, asserts that he is a minister to the Gentiles, then brings in the explanatory adjunct to make that matter plain to Jewish minds, as to how such a thing was possible, that God had pronounced the whole Gentile world fit subjects of the Gospel. How rational is this idea, as to the force of this participial adjunct! In Acts xxii, 3, St. Paul uses the same kind of adjunct, where he first asserts that he is a Jew; then, to describe himself in that particular properly, as he designed to appear before the Asiatic Jews, he introduces, (1.) *γεννημένος*, HAVING BEEN BORN in Tarsus; (2.) *ἀνατεθραμμένος*, HAVING BEEN BROUGHT UP at the feet of Gamaliel; (3.) *πεπαιδευμένος*, HAVING BEEN TAUGHT according to the exactness of the paternal law. The apostle being a thoroughly-educated Jew, his *beau ideal* of a great man among them was not deficient. Knowing, therefore, what they would expect to constitute an acceptable Jew, having asserted that he was one of their nation, he brings in the three participial adjuncts above given, to show that he had the essential qualifications. Now, any one can see that these adjuncts are no essential part of his declaration: "I am verily a man which am a Jew." They are simply *exegetical* and *pre-requisite* to his idea of his *being* a Jew under his *circumstances* at that time. Hence we think that Mr. Kirkham speaks with propriety when he says, "An *adjunct* or *imperfect phrase* contains no assertion, or does not

amount to a proposition or sentence.”* So is it in our text. Had not the Jewish element in the Church at Rome been assured that the mercy of God had come unto the Gentiles, and that the apostle’s ministry to the heathen was *lawful*, they would have been infuriated against him, and his usefulness would have been destroyed on account of the burning antipathy which they held against the Gentiles. Indeed, his caution, as to how he approaches the Jews with Gospel truth all through his Epistles, is no inconsiderable evidence in our favor, respecting the nature of the adjunct in our text. With these remarks, we submit the passage to the unbiased reader, who, we hope, will weigh the evidence *pro* and *con*, simply adding a kind of exegetical translation in these words: *That I should be a minister of Jesus Christ unto the Gentiles, officiating as a priest as to the Gospel of God, in order that the Gentiles as an offering may become (for they are not yet) approved, having been esteemed (and being esteemed yet) by the Holy Ghost, as the lawful subjects of Gospel ministrations.*

We now come to the last passage of the twenty-nine in the New Testament, where our word *ἁγιάζω*, *hagiazō*, is found. The doctrine supposed to be couched in this is the mystic Turtle, on whose back the “wholly sanctified” world stands as their chief support. We allude to that famous text, the singular translation of which has, perhaps, given birth to that which pious and well-meaning men have called “entire sanctification”—a text, too, which is constantly quoted as a proof of this position, by all talkers and writers on the subject. We will examine it.

29. 1 Thess. v, 23: “The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.”

In the investigation of this passage, in order to find out its true meaning, we shall present several objections to

* Grammar, p. 210.

the usual sense which theological writers and commentators have given it. As far as we know, men hold this passage to teach, that after the soul has been justified, and simultaneously therewith has been regenerated, it must, at some indefinite, subsequent period, receive a second blessing—if such was not obtained at the same moment with regeneration, which is held to be possible, but not probable—as a necessary qualification for heaven. This is also called Christian perfection, or, in the language of our text, a being “wholly sanctified.” We do not, however, understand this text to teach such a doctrine. Hoping, therefore, the kind reader will substitute submission to candid investigation, for his most sanguine predilections of our text, as to the opinions of others, we propose to present our exegesis of this passage in the form of objections to what some may regard as established views. We believe, however, that the doctrine of “established views” is no indemnity against investigation, or satisfaction to an inquiring and intelligent mind, when the presumption is, that by the assaults of reason, through the aid of accredited modes of exegesis, the *establishment* may be shaken, if not completely demolished.

(1.) Our first objection is, that ἁγιάζω, (*hagiazō*), to *make holy*, here rendered *sanctify*, does not mean an *inward moral act of cleansing*, that it no where, between the lids of the Bible, is ever synonymous, in signification, with the word ἀναγεννάω, (*anagennao*), to *regenerate*—much less can it have this signification with the accessory idea of being intensified, which intensity has been expressed by the word “wholly.” It has been stated before that such is not the meaning of the term in the Hebrew Bible in any one passage. It has also been shown that when the seventy learned Jews translated the Hebrew Bible into Greek, they used *hagiazō*, almost constantly, as the equivalent of the Hebrew קָדַשׁ, *kadhash*, both meaning *to sanctify*; that is, *to make holy* in the *ceremo-*

nial and ecclesiastical sense, and that this same Greek word is used twenty-nine times in the New Testament. The fact has been mentioned that in the Hebrew-English Lexicon, *kadhash*, to make holy, does not mean to inwardly purify the soul in any one instance. Its definition has been given *verbatim* in our objections in Part First of this work so as fully to satisfy the English reader who will take the references there given, and examine them for himself in their respective places.

It is, then, self-evident that the Septuagint can not give the word any greater force or value than the Hebrew, since, in all cases, it has the same contexts to the word as the Hebrew. It has the same Divine word to treat of. If there is any intensity of meaning, our judgment teaches us that such should be characteristic of the Hebrew, and not of the Greek. That is to say, we would expect an *original* to teach more than a *translation*, however complete the latter may be. Additional to all this, the verb now appears in our investigation this twenty-ninth time. To us, at least, as not willfully "handling the Word of God deceitfully," it does not seem to signify *the act of purifying the human soul in any degree*. Even Rev. Richard Watson, a man of very superior ability as a preacher and unparalleled celebrity as a theologian, giving the definition of the word SANCTIFY, in his Theological Dictionary, speaks first of it as a word used in the old dispensation to signify "a Church purity, a ceremonial sanctification, which might be obtained by the observance of external rites and ordinances." Very true, indeed. He then speaks of the contrast between the ceremonial rites of the Mosaic period and the internal purity of heart required by Christianity, saying, "That dispensation is now at an end. Under the New Testament the state of things is changed; for now 'neither circumcision availeth any thing, nor uncircumcision, but a new creature.'" Now, why was it that Mr. Watson,

when telling about the “ceremonial sanctification,” as the type of the purity of the heart in the Christian dispensation, did not pass over, by a very easy transition, and quote a passage in the New Testament which would clearly teach us that the present dispensation requires the *inward* man—the heart—to be *sanctified* in the sense of a *moral* purification, instead of speaking about “a new creature,” which we have shown, in Part First of this work, to mean nothing more than one who is regenerated? Does Mr. Watson mean to teach us that a merely-regenerated man, which the phrase “new creature” signifies, is *sanctified* in the full sense in which he seems to have intended? Certainly he did, as we infer from two considerations: First. The *contrast* in his definitions between the requirements of the old and new dispensations. Second. The passage he quotes from the New Testament containing a doctrine *sufficient* for man’s salvation, because it “availeth,” which doctrine, perhaps, every Methodist preacher in the known world will say means no more, as an inward work, than simply *regeneration*. Facts, then, show that Mr. Watson, in making his transition from the old to the new dispensation, had no passage to quote containing the word ἁγιάζω, *hagiazō*. His definition, therefore, if in favor of his word meaning an *internal* work, as we understand him, is objectionable for two reasons: First. His proof-passage, which takes a “new creature” as the Christian standard—and we are at a loss to know what higher standard can be produced—teaches nothing more than a *regenerated* creature. Second. In this passage the word ἁγιάζω, *hagiazō*, is not found—*non est*. The very word that he was defining occurred, we think, more than *one hundred* times in the Old Testament, but there he speaks of a “ceremonial sanctification,” and twenty-nine times in the New Testament, but here he innocently and unwittingly dodged it. Why did he not, when *pointedly* defining the term as *ceremonial* in the old dispensation, quote one of the

twenty-nine passages of the New Testament containing it, and *prove* that *now* its meaning has *changed*, and that it means an *actual* and *internal* sanctification as destroying all sin? That he meant the "ceremonial sanctification" to be the type of the whole inward work of grace, which was to take place in the Christian dispensation, is plain from what he further adds in his definition: "The thing signified," he says, "namely, *internal purity and holiness*, is no less necessary to a right to the privileges of the Gospel, than the observance of those external rites was unto the privileges of the law." So we see that Mr. Watson, one of the very best theological writers, and one of the most logical and powerful reasoners that the world has ever produced, has left us sufficient room for conjecturing his failure to prove that the word which he started out to define, according to his views of the Christian dispensation, ever means any more than *to regenerate*, even granting all that some can ask, namely, that it means *to cleanse morally*, and that his proof-passage *contains* it; for incidentally his mind rested on a passage having no more in it, as a doctrine, than simply regeneration. We therefore hold, all things considered, that the celebrated proof-passage under consideration, as claimed by sanctificationists, does not teach an inward work of grace at all, because the word *ἁγιάζω*, (*hagiazō*.) *to sanctify*, with its corresponding word in the Hebrew, has no such meaning from the best authority that we can possibly find.

(2.) The *context* is against the doctrine known as entire sanctification. It proves that the Thessalonians, at the very time St. Paul wrote this Epistle to them, were in the enjoyment of all the *purity* of heart that God designs to men in this life. If so, what need is there for complete sanctity as an additional blessing? For he addresses the "Church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ." Now, if a person has God for his Father, can he have any greater? Does he need

any more than what this implies? Has God promised any more than what the Thessalonians then had? No, he never did, so far as it relates to purity of heart indicated by the relation to God which they then sustained; for when the Almighty enlarged on that part in the Abrahamic covenant which he promised to perform, he declared that, in part, he would be A FATHER, not only unto the patriarch, but also unto his SEED, which relation, St. Paul says, depends on the sole condition, "If ye be Christ's," simply believers, as were the Thessalonian Church—as he further describes them, "In the Lord Jesus." Then he says that such are "heirs according to the promise," which in part is that God will be a Father. It is declared in these words: "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God unto thee, and thy seed after thee." Gen. xvii, 7. The Thessalonians, then, stood on safe ground, thoroughly saved in the covenant relation. They were just as much and as certainly the children of God, and as acceptable with him as ever Abraham was. And—chap. i, 6—the apostle tells them that they had become followers of the Lord. "Having received the word in much affliction, with joy in the Holy Ghost." Now, this context to our text teaches that the Thessalonians had received God's word, that they had the Father as their God, the Son as their Savior, the Holy Ghost as their Comforter, "*in much assurance.*" Therefore, where is there even a pretext favorable to the notion of entire sanctification as an additional inward work to what is here implied? Take notice, reader, that when writers on this wonderful blessing attempt to give its *evidences*, they can not say any thing stronger as descriptive of those evidences than what is here said of the Thessalonian Church. At all events none of our authors have. The first proof that Dr. Peck gives is, "The witness of

the Spirit—the testimony of God's Spirit that the soul is entirely sanctified.”*

Calvinistic writers have denied entire freedom from sin in this life. Against their opinion Mr. Watson brings the fourth of his “fatal objections” in these words: “It is disproved, also, by all those passages which require us to bring forth those graces and virtues which are usually called the fruits of the Spirit. That these are to be produced during our life, and to be displayed in our spirit and conduct, can not be doubted; and we may then ask whether they are required of us in perfection and maturity? If so, in this degree of maturity and perfection, they necessarily suppose the entire sanctification of the soul from the opposite and antagonistic evils.”† The sum of the matter is this: Our authors make the witness of the Spirit a proof of entire sanctification; and since the Thessalonians had it *in much assurance*, we hope that no one will deny that they were in the full possession of the Divine favor. How can any entire sanctificationist deny us our position when their ablest authors are made the judges? Can there, then, be any thing like the doctrine to which they adhere taught in our text? Would the apostle pray God to grant them that which they already had? Does not the context show, as quoted, that the Thessalonians had the whole Godhead? the whole Divinity as their portion? His holy Word besides? and what more can there be wanting either in time or in eternity? Are we not satisfied if we have all this? Can God give more than himself? Let us, then, “STAND fast in the liberty” of Christ. Like Paul, let us “KEEP the faith.” As our Master hath said, “CONTINUE in my love, then are ye my disciples indeed.” “ABIDE in me.” “If a man ABIDE not in me, he is cast forth as a branch and is withered.” Take notice of the several words in these inspired say-

* Perfection, Abridged, p. 295.

† Institutes, Vol. ii, chap. xxix.

ings which we put in capitals. Do you not see that they all have a like meaning, conveying to us the idea of *continuance* in the regenerate state, not in a going on to seek for some other additional blessing called entire sanctification? Observe, also, that the doctrine of man's eternal condemnation is not based on the ground of his not obtaining this complete sanctity, but on the ground of his not ABIDING in Christ, the vine. It is on this account that he is "withered." So Peter said, "Add to your faith virtue, and to virtue knowledge," etc., with two promises. First. Negatively, "Ye shall never fall." Second. Positively, "An entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Here is a promise of eternal salvation in the clearest and strongest terms, not on the condition of obtaining complete sanctity, as an inward work additional to their first favor in the Lord, but on the sole requirement of *adding* good works, as the fruit of the faith which justifies. This *addition* to faith is what we have argued, from the first, to be Christian perfection or sanctification—simply keeping the moral law as the fruit of justifying faith. Such, also, in substance, is the context immediately preceding our text. Hear what it says: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." This brings us up to our text. We see that these points of duty consist in the outward works of Christianity, which are the fruits of the justified and regenerated man. Omitting, now, the proof-text, we

quote the rest of the passage which succeeds it, as well as that which precedes it. He continues: "Faithful is he that calleth you, who also will do it. Brethren, pray for us. Greet all the brethren with a holy kiss." It seems very strange if St. Paul, in the text before us, intended to teach as important a doctrine as some deem entire sanctification to be, in their own peculiar sense, that he should exhort to the observance of almost every conceivable outward duty of religion, as the fruit of the Christian's faith, then stop and throw in a prayer for those Christians, who already had the favor of the whole Godhead, to be blessed with an *inward*, additional work of grace, of such monstrous magnitude that the human mind can not conceive of what it can be as superior to regeneration! that he should again take up his exhortation, as to the outward duties of religion, concerning prayer, and greeting of the brethren with a holy kiss! We say it is strange that he should immediately change to such a great theme, and then so suddenly fall back to the less. There is one particular feature in this context which is of further importance, when compared with other passages, which will aid us in finding out the meaning of the sanctification mentioned in our text. The next verse after our text says, "FAITHFUL is he that calleth you, who also will do it." Will do what? What does the IT refer to? Evidently to the work, whatever that work may be, expressed in the phrase *sanctify*. Compare 1 Cor. i, 8, 9, and we have, "Who shall confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ; God is FAITHFUL, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." So, is it not clear from this passage that St. Paul, the author of both passages which we compare, was inspiring the Corinthians with courage and assurance in God as to one particular point, which was the *confirming* of them unto the end? He assures them that God is FAITHFUL, implying that he will

do it. He thus employs the very language used in the context connected with our text in the Thessalonians. Does it not, therefore, approximate a certainty, since all speakers and writers have phrases strictly peculiar to themselves, that he is speaking also of the *confirming* of the Thessalonians, or of their consecration? Observe the many points of analogy. In both instances he addresses those who are already *believers*; in both he speaks of God as “faithful;” in both he uses the word “blameless;” in both he desires this blamelessness to continue; saying in one, “Unto the coming of the Lord Jesus;” in the other, “Blameless in the day of the Lord.” In the one he says, “Prove all things; hold fast that which is good;” in the other, “So that ye come behind in no gift.” Are not these manifest analogies? Yet the passage in Corinthians has not the word *sanctify* in it at all. So in 2 Thess. iii, 3, we have like words: “But the Lord is FAITHFUL, who shall STABLISH you, and KEEP you from EVIL.” In the passage connected with our text God is said to be FAITHFUL, so in this; there he prays for a *blameless preservation*, here, *stablish* you; there, “*abstain from all appearance of evil*,” here, “*keep you from evil*.” Have these corresponding passages no force? Is our text the only one of the kind in the New Testament? Notice that in the second Epistle to the Thessalonians the apostle urges them to become so established as not to sin, but to live so as to be “kept from evil,” as he did in the former. But he says nothing about sanctification, in the use of the mere verb in question, in his second letter. He does not even name the word in his whole Epistle. He, however, uses its *sense* in the second, as he does in the first, when he tells them that the Lord is faithful to “keep you from evil.” Observe, also, that our Lord prayed for his disciples, and the principal thing in that solemn petition—John, chap. xvii—is, that the Father would “keep them from the evil.” That this might be

done, he prayed him to *sanctify* them through the truth, and so keep them in this manner from *the evil*. Therefore, sanctification, as sustained by parallel passages, when applied to persons already Christians, as used in our text, consists in being *kept from evil*, which on the other hand will imply activity, of course, in all the Christian graces. This truly makes it the fruit of faith, and, hence, it is never applied to persons except those in covenant relation with God. Now, if these parallel passages will not, of themselves, wholly invalidate the opinion of those who think our text teaches an additional, inward work to regeneration, there may be some ground for suspicion. We do not say that their minds are not open to conviction, or that they have concluded to interpret the Scriptures without any context at all. We, therefore, maintain that the context is against the usual view. As additional, we would suggest that those who adhere to it—since we have noticed that the Thessalonians were already regenerated—overthrow our arguments on the sinlessness of the regenerate state before given, in order to clear the ground for the *necessity* of what they claim in this text.

(3.) *Greek lexicons of established authority disprove the usual interpretation of our text.*

The Greek word translated “wholly,” is ὁλοτελεῖς, *holoteleis*. Dr. Edward Robinson defines it thus: “Quite complete, perfect, whole. 1 Thess. v, 23. ἀγιάσαι ὑμᾶς ὁλοτελεῖς, that is, *wholly*, in every part.” Here he gives it three meanings whereby he finishes his definition. Afterward he explains it paraphrastically, departing from its exact signification, and giving a free sense, as he supposes, of the whole clause. He expresses his view in the words, “Wholly, in every part.” Now, the careful translator must always adhere to the exact definition of the words which are to be rendered, and not to any one’s paraphrase. He must confine himself to the pre-

cise sense of words and to syntax. When he departs from these he is not translating, but is trying to give his own sense of the passage. Excluding, then, the paraphrase of Dr. Robinson, which is not made from *ολοτελεῖς*, *holoteleis*, alone, which he presumes to define in his Lexicon, but is a kind of compound idea depending partly on the verb *ἁγιάσαι*, *hagiasai*, *sanctify*, as united with the adjective, and we have just three meanings of the word as given by him; namely, *quite complete*, *perfect*, *whole*. And if the text is fairly translated according to Dr. Robinson, we must use one of these adjectives, and then let the paraphrase go what way it will. Passow, by Liddell and Scott, defines the same word by the one phrase, "*quite complete*." John Groves defines it, "*entirely finished, complete, perfect*." William Greenfield defines it, "*perfect, complete, all, the whole*." Here are four Lexicons of well-established authority, not one of which can be said, strictly speaking, to define *ολοτελεῖς*, *holoteleis*, by the word "wholly;" and for a very good reason. *Wholly* is an adverb, while all the significations given above are adjectives, because the Greek word itself is an adjective. It must, therefore, be defined by such and not by another part of speech. Adjectives, in all Lexicons, are invariably defined by other adjectives, verbs by other verbs, nouns by other nouns, etc., and, perhaps, in no case can this law of language be violated without falling into error. And so our Lexicons have properly given several definitions of this, all by the corresponding part of speech. The passage, therefore, has been *paraphrased* in our version of the Scriptures. It has not, strictly speaking, been translated; and good men have, to a very considerable degree, built up their theory of entire sanctification on this text. This is evident from the following facts: First. They have *named* their doctrine "*entire sanctification*," making the word *entire* to correspond to the word *wholly* in the paraphrastic translation. Second. The text

in hand is constantly used as their proof-passage. Mr. Wesley quotes it on the fifty-fourth page of his Plain Account of Christian Perfection, to show that the *prayers* found in the New Testament afford "ground for expecting to be saved from all sin." Rev. Richard Watson, in his Theological Institutes, Vol. ii, chap. xxix, quotes our text as proof of entire sanctification in the same manner as Mr. Wesley. Dr. Peck says, "I urge that a state of entire sanctification is made a matter of prayer."* He then quotes our text as proof. Bishop Hamline, in his tract headed "WHAT IS IT TO BE HOLY?" says, "Entire sanctification is a phrase authorized by this language of Paul, in Thessalonians, 'And the very God of peace sanctify you wholly;' that is, 'entirely.'" (Page 7.) Such is the light in which our writers have held this text. We conclude, therefore, from the reasoning just advanced, which looks to us to be very fair indeed, that persons are unjustifiable in taking this passage as a proof, in the manner and for the purpose in which it has been held. Must the crowning doctrine of the Christian's practical life, granting them their own view, be founded on a mere paraphrase?

(4.) *Grammatical authority is against the signification that entire sanctificationists have given our text.*

In our received translation, "Sanctify you wholly," the word "wholly" is an adverb, and qualifies the verb "sanctify." It answers to the question, *How* or *in what manner* or *degree* sanctify you? The answer is, "wholly," that is, as opposed to a partial work which regeneration has been held to be. "May there be neither root nor branch of sin left in your soul!" Such seems to be its force as it strikes the understanding of every English reader who also may understand "sanctify" to *purify morally*. But in the Greek the pronoun "you" is *ὁμᾶς*, *humas*, and is in the plural number, accusative case. The

* Christian Perfection Abridged, p. 222.

word ὁλοτελεῖς, *holoteleis*, translated “wholly,” agrees with this pronoun in number and case according to the usage of the Greek language that adjectives must agree with their nouns and pronouns in these respects. Now, if we understand an ellipsis of the verb *to be* in our text, we may translate the Greek accordingly. Omissions of the substantive verb are well known to be very frequent both in Hebrew and in Greek. The original stands thus: Ἀὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς. *And may the God of peace himself MAKE you HOLY—ὥστε εἶναι, so as to be perfect.*

The first time we ever cast our eyes on this text in the original, knowing its prominence as a proof-passage among sanctificationists, we could not agree to the received translation, because it absolutely changed an adjective, having number and case to agree with a pronoun having these properties, into an adverb. It then made that adverb qualify the verb “sanctify.” We had never known, either in the New Testament or in the Greek classics, a similar instance of such a mode of translation as to make an adjective, having declension, and *designed* by the writer to agree with its noun, changed into an adverb and made to qualify a verb. Very true, there are instances and usages in the Greek language of adjectives in the *neuter* gender, being used adverbially—quite common this, but not, we think, when in the masculine gender and having such syntax as this one has. We are constrained, notwithstanding other translations, to inquire why this adjective has agreement with the pronoun, unless that agreement be given to it in the verbal translation? The mere reader of the Scriptures may translate loosely; the theologian can not. The adjective must have its *own* meaning, and syntax or the English reader’s theology must be *false* syntax. In order to arrive at the correct translation of this text, as to the word ὁλοτελεῖς, *holoteleis*, having received a slightly-erroneous impression respecting

its meaning from Mr. Greenfield who defines it "all," and not being pleased with my own translation, I took the pains to write for information to my highly-esteemed, very scholarly friend, and worthy brother, Rev. Professor W. G. Williams, formerly my instructor in languages, who has filled the classical chair in the Ohio Wesleyan University from the beginning of that excellent institution with great success; who is known to those intimately acquainted with him as one of the foremost literary men of our age; whose criticism his students learn to revere as the *lex non scripta*. On the reception of our letter the Professor promptly answers concerning our text as follows:

OHIO WESLEYAN UNIVERSITY, }
Delaware, O., June 8, 1863. }

MY DEAR FRANKLIN,—I thank you for your letter, with its many kind words to myself personally. . . . Your interpretation of ὁλοτελής is not correct. The word does not mean *all*; but *complete, whole*, that is, not deficient in its parts. It is a mere difference in the idiom of the languages that requires it to be translated as an adverb. Supply ὥστε εἶναι before it, and you may translate by the adjective. This only is the sense—"Sanctify you (so as to be) *perfect, complete*."

Yours, truly,

W. G. WILLIAMS.

We take liberty to publish this much of our friend's private communication, and so to speak of him in token of merited respect, for his pains, in answering, most kindly and carefully, our numerous questions pertaining to the languages, while under his careful instruction, as to his close, verbal manner of translating the dead languages, at first to the annoyance of the student, but afterward bringing forth the peaceable fruits of gladness, satisfaction, and unfeigned thanks. Now, from this translation, here given to strengthen our argument, and to acknowledge our friend, we venture there is no successful appeal. The text, then, assumes another aspect. Observe, the Professor paraphrases the meaning of the adjective, "Not deficient in its parts." In this he, no doubt, agrees with the paraphrase of Dr. Robinson, who has it, "*Wholly*, in

every part." These paraphrases evidently give the true sense of the apostle, but this perfection in every part is to be applied as to the *outward* parts of Christian duty which are the fruits of regeneration. Two facts will prove this: (1.) The context immediately connected with our text is to this very effect. (2.) The adjective in question means *perfect* as opposed to "deficiency in its parts," and not as opposed, necessarily, to uncleanness, that is, *sin* yet in the believer. The former idea agrees with the context; the latter is contradicted by the context. The word is compounded of *ὅλος*, (*holos*,) *the whole*, and *τέλος*, (*telos*,) "*the fulfillment, completion, accomplishment of any thing.*" It is the *end* of any *thing*, that is, deed—the *end* of *life*, of *time*, the final *issue*, and such like; but not, so far as we know, does it mean the *end of removing* sin from the human soul. To say that it is to be applied to the inward man, is lightly to esteem regeneration, is to depart from the *usus loquendi* of the verb, is to disregard parallel passages, and to neglect the context. Observe, further, that the verbal translation of Professor Williams makes the verb *ἁγιάσαι*, (*hagiasai*,) *sanctify*, to stand *alone*, that is, without any adverbial qualification. It takes the assumed adverb from the verb, and turns it to its proper use as the qualifier of the pronoun "you." Therefore, the verb "sanctify," standing unqualified, must not be used in the sense of destroying *all* sin from the soul, even granting to entire sanctificationists the application of the word *inwardly*. For speaking of the word "sanctified," Mr. Wesley says, "By this term alone he (St. Paul) rarely, if ever, means 'saved from all sin;' that, consequently, it is not proper to use it in that sense, without adding the word *wholly*, *entirely*, or the like."* Now, the word "entirely," in connection with the verb "to sanctify," is no where to be found in the words of inspiration, nor any thing of the kind, so as grammatically to

* Plain Account of Christian Perfection, p. 51.

intensify the meaning. As for the word “wholly,” on a fair, impartial, syntactical, and lexicographical use of *ὁλοτελεῖς*, *holoteleis*, it departs from the verb, and so the good author of the “Plain Account” comes in and tells the advocates of his own doctrine, that “IT IS NOT PROPER TO USE IT IN THAT SENSE,” namely, “SAVED FROM ALL SIN.” But on page 54 of the “Plain Account” he quotes our text in proof of entire sanctification. Therefore, it is improperly employed, or else the verbal translation is incorrect. But if this is inaccurate, we impeach the very science in and through which Divine revelation has been given, and by which it must be interpreted. Consequently, of the two difficulties in question, we would, thus, choose that which is productive of the most fatal results. If we maintain the translation, let the reader calculate the issue, as to the doctrine. Let us here understand our verb to keep its regular Hebrew signification—MAKE you HOLY, or *sanctify* you, in the sense of *setting* you *apart*, and *consecrating* you to the Divine commands, so as to keep them all in order to be *perfect*. This perfection is the fruit of a former regeneration, which still is to continue yielding fruit a hundred-fold. It just agrees with our argument from the beginning. It is a perfection or sanctification *as to the way*. “If ye love me, keep my commandments.”

(5.) A fifth objection to the usual interpretation of the text is, *that while the doctrine of entire sanctification is claimed to be taught in the words, “Sanctify you wholly,” the second clause, which means the same thing as the first, is contrary to such an inward blessing.* We notice,

(a) *That the two clauses of our text mean the same thing theologically.* We understand the first part of the sentence, ἀγάσαι ὑμᾶς ὁλοτελεῖς, MAKE you HOLY, so as to be *perfect*, to be to some extent a generic expression, that is, such as is not sufficiently explanatory in itself, but requiring the expansion of the idea in other words, so as

to declare the sense fully and clearly. All this we understand the apostle to have done in the second clause of the verse, in these words: *καὶ ὁλόκληρον ὅμῳ τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα, ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ.* *And may your whole spirit, and soul, and body, blamelessly unto the coming of our Lord Jesus Christ be kept.* Dr. Adam Clarke evidently understood the two clauses of this verse to be *theologically* synonymous. He says, "The apostle prays that this compound being, in all its parts, powers, and faculties, which he terms *ὁλόκληρον*, *their whole*, comprehending all parts, every thing that constitutes *man* and *manhood*, may be SANCTIFIED, and preserved blameless till the coming of Christ; hence we learn, first, that body, soul, and spirit are debased and polluted by sin; second, that each is capable of being SANCTIFIED, consecrated in all its powers to God, and made holy; third, that the whole man is to be preserved to the coming of Christ, that the body, soul, and spirit may be then glorified within; fourth, that in this state, the whole man may be so SANCTIFIED as to be preserved *blameless*, till the coming of Christ." Mr. Benson, also, understood these clauses to be the same in the theological sense. He says the apostle's words are intended to teach us "a prayer that all our powers of mind and body, *the rational*, including the understanding, the judgment, the conscience, and will; *the animal*, comprehending the affections, passions, and sensations; and *corporal*, namely, the members and senses of our bodies, should be WHOLLY SANCTIFIED; that is, purified from pollution, dedicated to God, and employed in glorifying him." Now, that both these able and learned commentators understood these two clauses of the verse to mean the same thing, appears in the fact that both used the word "SANCTIFIED," in the second clause, for no other reason, we presume, than that they so understood the latter part of the text. Yet in the second clause the word *ἀγιάζω*,

hagiozo, is not found in any of its forms, nor does any thing of the kind appear in the English version that would seem as a translation of this verb. It is further remarkable, that our commentators appear, by using the word "sanctified," when commenting on the second clause, to clearly state their views, as if the several component parts of man mentioned therein were the grammatical subject of "sanctified," whereas they are, according to syntax, the subject of the verb *τηρηθεῖν*, (*tērētheiē*), *may be preserved*. Is this a proper way of treating a passage of Scripture? Will this kind of exegesis give the true sense? Is there not something amiss here? If *spirit*, *soul*, and *body*, in the second clause, be the subject of "sanctified," as we understand their words, a verb not found in this clause of the text at all, what is the syntax of *τηρηθεῖν*, *may be preserved*? That is, as the English grammarian would say, what is the "subject, or nominative," of *may be preserved*? If any one thinks that this is a "play upon words," let him remember that grammar, closely applied to the Scriptures, is one of the best keys to theology. How is it possible to have a correct theology if we do not read the Scriptures correctly? The use that we would make of this is, simply, to clear the two clauses of any blending together of ideas, as to their respective verbs. For the invocation of the apostle in the first is, that the Thessalonians may be *sanctified*, and in the second it is that they *may be preserved blamelessly*. Although they say concerning the latter, that the several parts of the whole man, as mentioned in that clause, are to be "sanctified," being not a little suspicious of the *diction*, in view of their theory of sanctification, we most heartily adopt the idea.

(b) If, then, the theological idea is the same in both parts of the text, a thing just proved from the writings of entire sanctificationists, the next thing is *to seek a sameness in the sense of the verbs used in the two clauses respect-*

ively, when taken in their proper and respective forces as they stand with other words in their own clauses. If *ἀγιάσαι*, (*hagiasai*,) *sanctify*, or *MAKE HOLY*, be taken in the sense of *consecrate*, which is a secondary signification often used, that is, *consecrate you* (so as to be) *perfect, complete*, etc., as opposed to breaking any one of the commands included in the moral law of God, we perceive that the final object of the sanctification, as indicated by the ellipsis which we supply and expressed in the adjective *ὁλοτελεῖς*, (*holoteleis*,) *perfect*, is to so consecrate them as thus to keep all the Divine laws, as the fruit of their regeneration, just as we have shown perfection to be in several passages from the Old Testament, as discussed in former arguments. And if persons thus consecrated to God are made perfect *as to the law*, it is obvious that their perfection and sanctification, which are the same, consist in being *kept*, or *preserved from sinning*. Such is precisely the sense also of the verb in the second clause, with the adverb *ἀμείπτως*, (*amemptōs*,) *blamelessly*. The prayer is that spirit, soul, and body may be preserved blamelessly. Now, a blameless preservation can only have one meaning as it is here used of Christians, which is such a consecration of the Thessalonians to the Divine law as to be *blamelessly preserved*, in respect to it as their rule of conduct. For it is as inconceivable for blame to be laid to any subject of moral government without a supposed law, from the violation of which it should arise, as it is inconceivable for sin to be imputed to a moral subject without law, and, no doubt, the idea of blame is used in the sense of sin. There is, therefore, not only a sameness in the clauses theologically, but there is also an identity in the meaning of the verbs in the two parts of the text, a thing which we think any reasonable mind will regard as absolutely necessary, when it is granted that the parts are one in theological signification.

(c) If we take the phrase, “sanctify you wholly,” as

a correct exponent of the Divine mind, and give it the usual sense which it has received as a proof-passage among our brethren of entire sanctification, it is agreed that such signification would apply the doctrine of the first clause inwardly to the soul—would make it an internal work additional to the new birth. But the second clause being the same in theological idea, and the words as argued in (b) being identical in sense, how are we to make the phrase “be preserved blamelessly,” agree in meaning with this inward work on such an interpretation? Are not entire sanctificationists under obligations to extricate themselves from this difficulty? A faith, or system of theology, proceeding from an infinitely-perfect Being, can not be imperfect unto manifest contradictions. We have either received wrong impressions of the Divine Author of revelation, or else we do not understand his word. It does not appear clearly tenable to say that the sense of “sanctify you wholly,” is to be blessed more powerfully than the regenerate are, so as to be kept blameless. This, it is true, is the exegesis of some. Such is not what the verbal translation would allow. It is sanctify you so as to be *perfect*, and not so *as to be preserved blameless*. For, granting the objector this view, he might hold the first clause to mean an inward work, and the second the fruit of that work; but instead of this, the Thessalonians were to be sanctified so as to be *perfect*, which perfection consists in a blameless preservation from sin, that is, from committing sin, as taught in the second clause; so that instead of the latter part of the text expressing the outward fruit of the internal grace taught in the former, both verbs express the one thing, namely, the keeping of the Divine law as the fruit of the new birth. We hold, therefore, that the common exposition of this text is contrary to its own parts.

(6.) Points of *analogy*, as found in other passages of Scripture, present a strong *presumption* against the

usual interpretation of our text. Since "all Scripture is given by inspiration of God and is profitable for doctrine," it behooves us to pay particular attention to some of the phrases found in our text. We will compare such with similar ones in other passages. If these others do not contain the doctrine which some of our brethren suppose to be in our text, then, from the close analogy existing between the passages, as their own phraseology will show, there will arise, at least, a strong presumption against the doctrine of an inward work of grace herein taught. (a) Our text contains the expression "God of peace;" so Rom. xvi, 20: "And the GOD OF PEACE shall bruise Satan under your feet shortly." This is a promise on condition that the Romans, as Christians, act as become such, in the sight of the moral law of God; for the verse before says, "I would have you wise unto that which is good, and simple concerning evil." Then comes in the above promise additional, that the God of peace shall bruise Satan. The fact that this is of the form of a benediction, or farewell words of the apostle, as he approaches the end of his Epistle to the Romans, and that the same characterizes our text, brings the two passages to look very much alike in their design; but this one in Romans has no intimation of any thing like sanctification in it, as an inward work. It has, however, if this be regarded in the sense of an outward dedication, or consecration of one's self to God, in the sense of avoiding sin of every kind, and of doing good; for it says, "I would have you . . . simple concerning evil. And [on this condition] the God of peace shall bruise Satan." If Satan is *bruised*, that is, his power crushed, shall we not suppose them to be about as nearly "wholly sanctified" as men can become? Be ye, therefore, as those born of God, "simple concerning evil." Be ye "wise unto that which is good," as the evidence of a justified relation, and Satan is bruised—he is conquered and thou art sanctified. There is just the same

sanctification taught here, and the work is meant to be just as thorough as in our text—1 Thess. v, 23.

Again. 2 Cor. xiii, 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Here is a passage, like the text, requiring the brethren to "be perfect," which I have abundantly shown, and will yet show further, means a perfection as to the outward life of the man, classed, too, with those expressions of its kind—"be of good comfort," "be of one mind," "live in peace"—all indicating the outward part of Christianity—as St. Paul says, "the fruits of the Spirit." This passage resembles our text in several respects. First. It is near the close of the Epistle, and partakes of the form of a benediction. Second. It is followed by the same salutation, "Greet one another with a holy kiss." Third. "The God of love and peace shall be with you," which is implied in our text in the phrase "God of peace." Fourth. The expression, "Be perfect," in this passage, and the words, "Your whole spirit, and soul, and body be preserved blameless," in our text, by no human device can be made to mean any thing else but the same thing in a practical, theological sense. Fifth. Does not this passage teach entire sanctification, as an inward work, as clearly and as strongly as our text does? But this one only teaches the *fruit* of inward purity, and does not use the word *sanctify* at all. They are already inwardly pure, and so considered by the apostle; the thing now to be done is to acquire *fully*, and to *perfection*, all the good Christian graces required of all God's people as the *evidence* of this state. Therefore, there is strong suspicion that the phrase "sanctify you wholly," in our version, is generally accepted in too strong a sense.

Take Phil. iv, 9: "Those things which ye have both learned, and received, and heard, and seen in me, do; and the GOD OF PEACE shall be with you." Here is "the God

of peace" again found, promised to such as do as the apostle did, which doing is the *fruit* of their justification. As he said—1 Cor. xi, 1—"Be ye followers [Greek, μιμηταί, *mimetai*, *imitators*, *mimics*] of me even as I also am of Christ." Paul followed Christ—he *imitated* him. He tells the Philippians to do as he had done, and as he was doing, adding the promise as a reward, "And the God of peace shall be with you." Now, considering that St. Paul, as a Christian, committed no sin, that he commanded the Church to follow himself in such a course, that he prayed the God of peace to "sanctify [consecrate] you so as to be perfect," that he enlarged on the same idea, saying, "And I pray God your whole spirit, and soul, and body, be preserved blameless," do we not see as much taught to the Philippians to favor an inward work of grace as we do to the Thessalonians? Yet the verb ἁγιάζω, (*hagiazō*,) to *sanctify*, is not once recorded in the Epistle to the Philippians! Does not this look suspicious?

Again. Heb. xiii, 20, 21: "Now THE GOD OF PEACE . . . make you perfect IN EVERY GOOD WORK, to do his will, working in you that which is well pleasing in his sight." Is not this a prayer for the *God of peace* to make the Church perfect? Does not this show that the perfection spoken of is to consist "*in every good work*?" Are not these works the fruits of regeneration? If they failed to do all those things, would they not then be subject to blame? Was not this prayer, then, the same in substance as our text, which says keep or *preserve you blameless*? Is not this the same kind of perfection that we argued from several passages of the Old Testament, wherein we found perfection to consist in keeping the moral law out of pure love to God? Where is the essential difference between this and the grand proof-passage of our brethren in Thessalonians? Is not this what I started out to prove in the second part of this work, that perfection and sanctification, held to be the same, consist

in keeping the moral law as the sum of God's will to man; not merely in the sense of doing no wrong, which would not be possible—a *negative* Christianity can not save—"None of us liveth to himself"—but also in the positive sense of doing all the conceivable good we possibly can?

(b) The verb $\tau\eta\rho\acute{\omega}$, (*tereo*), *to keep or preserve*, found in our text, affords us another point of analogy, and so strengthens our interpretation of the passage—John xiv, 15—"If ye love me **KEEP** my commandments," as the test of inward love. This is just the same as that in our text, where the apostle prays that the Thessalonians may be kept blamelessly; for if any one is blameless, it is he who keeps the commandments. But, since Dr. Adam Clarke and Mr. Benson regard the first and second clauses of our text as theologically the same, and since Mr. Watson says, "In 1 Thess. v, 23, the apostle first prays for the entire sanctification of the Thessalonians, and then for their *preservation* in that hallowed state, unto the coming of our Lord Jesus Christ,"* this passage tends to confirm what we have written concerning it, that the word *sanctify* only means *to keep the commands*. The same argument is found in John xvii, 15, "I pray that thou shouldest keep [$\tau\eta\rho\acute{\upsilon}\sigma\eta\varsigma$, *tērēsēs*] them from the evil." This he said in reference to verse 12, where he said, "While I was with them in the world, I kept [$\epsilon\tau\acute{\eta}\rhoουν$, *etēroun*, *was accustomed to keep*] them in thy name." At this time the loving heart of the Master feels for his disciples, being about to leave them, and he prays, "Sanctify [or **MAKE HOLY**, in the sense of keeping them from evil, verse 15] them through thy truth; thy word is truth." Can any thing be plainer than that, in his prayer to the Father, he used the word *keep* and the word *sanctify* in the same sense, that is, to indicate sanctification, consisting in *keeping or preserving* his disciples from evil? "Keep"

* Institutes, Vol. ii, chap. xxix.

is to be taken in the sense of "keep them from the evil," as the prayer has it. "Sanctify," MAKE HOLY, or *consecrate*, seems to indicate such a dedication of their lives to God, that they would be *kept from the evil*. St. Paul was an inspired apostle of the same Gospel that Christ preached. He understood the precise sense of the words that the Master himself used. He employed the same two words in his prayer for the Thessalonian Church, and that, too, when he was about to close his Epistle and commit them to God, corresponding to our Lord, being about to leave his disciples, when he prayed in a manner exactly similar. Therefore, as Christ used them for the disciples in his prayer, so the apostle did in the same signification, namely, as given above. No one can reasonably show that our Savior meant an inward work of grace. They had this already; they were already the branches, chap. xv, 5. His prayer referred to a consecration through—by means of—the truth, which is said to be "thy Word." Therefore, the presumption is strong, and perhaps the conclusion inevitable, that St. Paul intended the same sense of the terms.

Again. 1 John v, 18: "Whosoever is born of God sinneth not; but he that is begotten of God keepeth [τηρησει *tērei*] himself, and that wicked one toucheth him not." On this passage observe: First. One BORN OF GOD is incidentally spoken of as St. John's *beau idéal* of what God requires of the heart of man while he lives on this earth. Second. As a fruit of such a state of heart—for there is no *purer* state—he "sinneth not." Third. He "keepeth himself." Fourth. "That wicked one toucheth him not." Can there be any more, or any greater degree of sanctification than, first, to be BORN of God? second, to be kept from sin? third, to be even out of reach of the devil, while he so keeps himself? Does any man need any more than what is here taught, and taught also to the Thessalonians, who are said to be the people of God,

and afterward prayed for that they might be kept such, that is, in that state which John calls "*born of God?*" These analogies seem to be very close. If we reject their force, may we not, as ministers and expounders of the Gospel, absolutely cease at once to attempt to prove Scripture by Scripture? Many such parallel passages might be adduced, but the merits of our argument do not necessarily depend on such evidence as these afford; nevertheless, they support, in a degree, and in a very great degree; for if the doctrine held in our text by some of our brethren be true, all things concerning the Epistle considered, and the condition of those to whom it was written, then, our parallel passages are as certainly false as an axiom in mathematics is certainly true, because they set forth the way of salvation *perfectly*, under the idea of regeneration, and the keeping of the moral law as its fruit, without any mention whatever of the word *sanctify*, much less of *sanctify wholly*. As to this great proof-passage, then, which says, "Sanctify you wholly," as it is in our authorized version, there seems to be a slim chance for making it a proof of a fundamental doctrine, as it is held to be. For to us it does not seem that the word ever means to cleanse the soul of man morally, that the context will allow such a sense, that lexicons will allow such a sense as *wholly* to be given to the adjective, that grammars will allow an adjective to qualify an action, when it has syntax to agree with and qualify a noun, that the verbal translation will support it, or that the points of analogy will any where sanction it.

(7.) Besides what has been said by way of objection to opinions heretofore held of our text, we may briefly add *that the rare occurrence* of the word *ἁγιάζω*, *hagiazō*, in the New Testament, especially when in the most of these cases Dr. Adam Clarke and others give it a ceremonial sense, is a weighty argument against our brethren

who give the word the signification of a *moral* and *internal* act.

(a) The word, *virtually*, does not occur once in the four Gospels, that is, in such a sense as would be suitable to those who hold to the usual view of our text; for it is found only three times in St. Matthew's Gospel. In one of these it is in the Lord's prayer, and translated "hallowed." The other two instances are in chap. xxiii, where "*gold*" and a "*gift*" are said to be sanctified. No one would think of making any of these places a proof in favor of the so-called entire sanctification. To quote them is enough. St. Mark does not use *ἁγιάζω*, *hagiazō*, once. It occurs but once in St. Luke, and that is in the Lord's prayer, just as in St. Matthew. Here is the Gospel, as preached and taught by Christ, given in historical form by three candid and disinterested witnesses and historians, in whose mouths every word shall be established. These all declare the ministry of our Lord, and in substance they exactly agree; yet they are all perfectly silent as to the use of this word in any passage in which the most sanguine entire sanctificationist could think of claiming it in his favor. It is found four times in St. John's Gospel, all of which have been examined, according to our view, in this argument. Depending on those explanations, we hold that never *once* did our Lord use the word to suit our brethren in all his public ministry. This just agrees with what we have advanced in Argument IX, where we discussed this point from the character of our Lord's preaching, under the idea that he always preached, as an inward grace, regeneration, since he, in apparently an incidental manner, employs the terms of the Abrahamic covenant, which affords no further doctrine of an inward character than simply the new birth. Now, a difficulty is about to present itself, just here, which entire sanctificationists never can surmount while the world stands. We present it thus: The four Gospels—or each

one of them taken separately—either teach a full and complete Scriptural purity and sanctification to be had, on the part of God's people, or they do not. The latter alternative, of course, we at once repudiate as basely unsound, and accept the former. But in the Gospels we have just found that the word *to sanctify* is wanting in the sense that would justify the impending doctrine. The only alternative, therefore, that we have left, is to say that the true Scriptural purity of heart and life which the Gospels demand is stated therein in some other phraseology than by the verb ἁγιάζω, (*hagiazō*,) *to sanctify*, or by any noun of the same stem, since its derivatives are also wanting, namely, ἁγιασμός, (*hagiasmos*,) *holiness*, ἁγιωσύνη, (*hagiosune*,) *holiness*, and ἁγίοις, (*hagiotēs*,) *holiness*. These may be all said to be kindred nouns. They do not once, any one of them, occur in the Gospels. They are used in the Epistles only. This shows that the full declaration of the Gospel of Christ, as taught in the Gospels, is not taught by the words of this family. Therefore we hold that it is taught and all fully declared in the doctrine of regeneration, as the inward work, and in the keeping of the commandments, to the utmost of the believer's capacity as the test thereof, as the outward work. We mean by this, let the entire sanctificationist, touching this point, lay aside his old *terms* and *phrases*, and let him show the *equivalent* of his doctrine in the words of the GOSPELS, confining himself to Scripture phraseology, and then let him see what he will have. His doctrine will evaporate like fog before the sun, and for the life of him he can find nothing more taught in the Gospels respecting the point in question than simply the new birth and its fruits. There can be no objection to considering the subject thus in the Gospels, apart from the Epistles, since such objection would be equally against ourself. All this will well sustain us in the use of those parallel passages wherein we show that all the sanctification taught in 1 Thess. v,

23, whatever sense he may give the passage, is taught in different but EQUIVALENT terms in all such corresponding texts as we have adduced, having such exact points of analogy in common with the great proof-passage in question. Our brethren, therefore, who preach complete sanctity, in their sense of the phrase, do more than Christ did, although he said, "The servant is not greater than his lord."

(b) In *several of the Epistles* the word ἁγιάζω, *hagiazō*, does not occur, and in most of those where it does, even entire sanctificationists and others have been free to reason it away from themselves. In Romans it occurs but once, and those who take it there to signify an inward work of grace must represent the Gentiles as so sanctified *before they hear* the Gospel, so that their doctrine will prove too much. This being the case, St. Paul preached justification by faith to the Romans, and the inward work of the Holy Spirit as connected therewith. These he powerfully argued, defended, and illustrated, and they were *all* the Gospel he preached to them. The word does not occur once in 2 Corinthians. Did the apostle think that the Church, on receiving his first Epistle about one year before, containing the word four times, had now become "wholly sanctified," and did not need any more on the subject? In the Epistle to the Galatians, remarkable for clearness and force of argument concerning justification by faith, the inspired author strangely and entirely omits the use of the word. He told them all about justification by faith; he warned them against Jewish apostates, but strangely forgot to say, "Now, brethren, ye are justified by faith, but that will not do. Ye must seek a greater work than regeneration. 'The God of peace sanctify you wholly.' " In Ephesians the word is used but once, and then our commentators give us reason to suppose that the apostle had reference to water baptism. In the Epistles to the Philippians, the

Colossians, 2 Thessalonians, Titus, Philemon, James, 2 Peter, and the three General Epistles of St. John, the word does not once occur. Yet no man would say that these had not received the Gospel IN FULL. Therefore, it is self-evident to our mind that there can be no essential meaning in the word, even if men add to it all the adverbs imaginable. This confirms to us, also, what we have before argued, that regeneration contains *all* the Gospel as an inward work.

(8.) This brings us to another idea, which we offer against the views of some on this question, *That entire sanctification is never argued in full, explained, or illustrated as regeneration is.* Those who credit the doctrine hold it to be a greater work than the new birth. They think it absolutely *essential*, even though God should do it in death. It, nevertheless, must take place; and yet, while regeneration, the less blessing, is argued powerfully, clearly, and embellished with practical illustrations, never was this doctrine so taught in one single instance!

(9.) If the word in this proof-passage be taken in the sense in which some regard it, the authors who have maintained the same view, we think, will clash with themselves. For, on Rom. xv, 16, they seem to teach that St. Paul—if we give them the consequences of their theological position—was preaching the Gospel to the Gentiles *after* God had sanctified them in heart, while on our text they would take the ground that the prayer, “sanctify you wholly,” should be answered in behalf of persons *already* gospelized and *regenerated*. With due respect to these good men, we frankly confess that they seem here to present a difficulty to the human mind.

(10.) Finally, after this long investigation of the word, we think that it has maintained its Hebrew use in *every* instance. The word HOLY may and should, we presume, enter into the meaning of it in order to give the primary sense in every place where it is used. We can not see

an occurrence in which such a translation of it would interfere with what we call the secondary meanings. The word proves itself, on the closest exegesis which we are capable of giving it, to always have the one *Hebrew* and *ceremonial* signification. If these objections do not entirely render void this passage as the great proof-text of entire sanctificationists, then, of course, they can in regular order be refuted.

ARGUMENT XVIII.

Ἁγιασμός—HAGIASMOS.

WE now take up the Ἁγιασμός, *hagiasmos*, argument. We have already treated of the two words akin to this one; namely, the adjective ἅγιος, (*hagios*,) *holy*, and the derivative ἁγιάζω, (*hagiazō*,) *to make holy*. The word now to be considered is the noun ἁγιασμός, (*hagiasmos*,) *holiness*, or *sanctification*. This noun is derived from the verb discussed in our last argument. “Nouns formed from verbs . . . denote the action of the verb. These are formed by adding to the root of the verb . . . μος, (*mos*,) . . . as ὀδύρομαι, (*odur-omai*,) *to lament*, ὀδύρ-μός, (*odur-mos*,) *lamentation*.”* Now, as the noun “lamentation” is derived from the verb “to lament,” so the noun “holiness” is derived from the verb “to make holy.” But observe the quotation says, “Nouns derived from verbs . . . denote the *action* of the verb.” In the same section of the Grammar he says they “often express not so much the *action* itself, as the *effect* or *object*.” The noun in hand, perhaps, may express either the *action* or the *effect* of the verb. But we have not yet found a place in Scripture where we have any clear assurance that the verb means to cleanse *morally*; hence, the noun, if it

* Crosby's Greek Grammar, § 305.

“denotes the *action* of the verb,” or the “*effect*,” can not mean a sanctification in the moral sense; that is, in the sense of purifying the soul, if taken on etymological principles, to which we presume no one will object, except him who has a theory to maintain, who may raise the cry of *uncertainty*! Such is sometimes done when etymology is introduced into theology.

To this we reply: 1. If language is a science, treat it as such in theology, as far as reasonable, as well as in grammar. 2. If a consistent theology can be maintained, having etymology in its favor, is not such a theology much more reasonable and strong than some other theory, perhaps less free from objections, which has the etymology of words *against* it? 3. If etymology constitutes one of the main divisions of the grammar of a language, is it not as important to observe it, as it is to observe syntax, since the former confines the mind to the exact meaning, in perhaps nineteen cases out of twenty, as much as the latter does to exact construction?

Waiving all objections, this word is found ten times in the original of the New Testament; namely, Rom. vi, 19, 22; 1 Cor. i, 30; 1 Thess. iv, 3, 4, 7; 2 Thess. ii, 13; 1 Tim. ii, 15; Heb. xii, 14; 1 Peter i, 2. In five of these places it is rendered, in our authorized version of the Bible, by the word “holiness,” and five by the word “sanctification.” These ten passages we will proceed to examine, as briefly as the argument will admit, to see if the original word *ἁγιασμός*, *hagiasmos*, in any instance, means an inward work of grace. Before we notice each passage separately, however, let us notice the following three preliminary considerations: 1. The meaning of the word, from an etymological stand-point, is already settled in our favor, unless it can be shown that the verbal root, which we examined in the last argument, really means an *internal act of purifying*. 2. The word, says Dr. Robinson, is “not found in Greek writers,” which is, to

us at least, a very strong presumption that it follows the Hebrew sense; as the abstract expression of the idea contained in the verbal root, just as its root followed the Hebrew idea as presented in the last argument. 3. Granting the verbal root of this noun, which was discussed in the last argument, not to mean an internal act of purifying the soul, analogy, as well as etymology, is against us saying that the noun in question means an inward work. For confining the word *Βαπτίζω*, (*baptizo*), to *baptize*, to the ceremonial act performed by water, we would not presume to say that its derived noun *Βαπτισμὸς*, (*baptismos*), *baptism*, means an internal action or effect. Yet we have just as good reason to so consider it, as we have to regard *holiness*, as expressed by *ἁγιασμὸς*, *hagiasmos*, an internal action or effect. It is precisely an analogous case on the hypothesis. The etymology and form of the two words are exactly similar, being built on the same principle of derivation. Or we might as well say that a *salutation*, such as the Pharisees loved to receive in the markets, was an internal act of the Holy Spirit; for, being *ἀσπασμὸς*, *aspasmos*, in the Greek, and derived from *ἀσπάζομαι*, *aspozomai*, to *salute*, which does not mean an inward act, neither can the noun *salutation*, which is apparent to all.

1. Rom. vi, 19: "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." There seems to be several fatal objections against us taking the word "holiness," in this quotation, in the sense of an inward grace.

(1.) The *scope* of the whole chapter is not to urge the Romans to seek such a blessing, additional to regeneration, but to urge them not to remain in sin; which just agrees with the use of the word as we hold it. In verse 1 he says, "Shall we continue in sin that grace may abound?" where he, undoubtedly, anticipates an objection to the keeping of the moral law, arising from his

saying in the former chapter, that “where sin abounded grace did much more abound.” He says as a part of the answer to such an objection, “How shall we that are dead to sin live any longer therein?” That is, we must keep the moral law, having become dead to sin in the moment of justification and regeneration, as the fruit of this inward work. In other words, to express the same idea, we must practice *ἁγιασμόν*, (*hagiasmon*,) *holiness*, in all our outward conduct, so as to fulfill the commandments of the moral code.

(2.) Another translation may bring out the idea of *justification*, and of the *final purpose*, expressed in the text more prominently, and yet, perhaps, be quite admissible: οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν, *so now present ye your members subservient to JUSTIFICATION IN ORDER TO—or, FOR THE PURPOSE OF—holiness*. As to this translation, the original, it is seen, will justify us in using the word *justification*. As to the translation of the preposition *εἰς*, *eis*, Dr. Robinson, under No. 3, letter *d*, of his definition of it, says that it is used, “Of an intent, purpose, aim, end, that is, *εἰς*, final. In the sense of *unto*, *in order to*, or *for*, that is, for the purpose of, for the sake of, on account of;” to this he gives many proof-passages, and our text is among them. (a) It is to be observed that the apostle begins our text, Ἀνθρώπων λέγω, *I speak what is human, in the manner of men, in a familiar, well-known style, drawn from common life*. Then he represents the Romans as having been slaves to sin before their conversion to Christianity, and as they were complete servants to sin at that time, as much so as a man would be a slave under a slave-driver, and that, too, *εἰς τὴν ἀνομίαν*, *for the purpose of iniquity*, for the furtherance of the kingdom of Satan, their master, so now he exhorts them, having changed Satan as their master for Christ, of whom they were free partakers, to be as obedient to him, and as faithful in his service, in which

case they were serving JUSTIFICATION instead of uncleanness and iniquity—these two terms being personified to express their masters in their respective spheres of life before conversion, and after it. Now, observe that the regenerated Romans are commanded to serve JUSTIFICATION all the rest of their lives, and not *entire sanctification*—no mention of such a thing at all. This personification is to be their master hereafter. Why was not entire sanctification made the personification? The word ἁγιασμόν, (*hagiasmon*,) *holiness*, absolutely can not mean such a work, for the Romans being commanded to always serve *justification*, such a service would be incompatible with the higher degree which men suppose to be attainable. (b) The external part of religion, strict conformity to the moral law, as the proof of regeneration, is the *final object* of the service which the Romans are now to render to God. The final object is expressed in the one word “*holiness*.” This is the sense that εἰς, (*eis*,) *final*, would give the word, and it would be in accordance with the whole passage; for that they are now justified all admit. It is mutually agreed that they are also regenerated. And that they are now to serve this state of grace hereafter is actually what the text says.

Now, since we have advanced some reasonable thoughts, in the former arguments, to prove the sinlessness of regeneration as a state of grace, it is required of our brethren that these arguments be set aside fairly, before there is any need for us presuming to pass from justification to the so-called second degree of grace. And if our arguments are correct, as to the sinlessness of the soul when regenerated, and when the preposition here is εἰς, (*eis*,) *final*, how, in the sense of the question, is a man to serve this sinless state of grace, *in order to*, or *for the purpose of entire sanctification*, if the word we translate *holiness* means this? The Romans are already *dead* to sin, as the apostle states the case, and *entire sanctification* can mean no more.

Why now, at this time, are they commanded to serve justification *in order to* a thing already in their possession? Will a man labor for that which he already hath *in order to* obtain it? The holiness, then, in this case, can mean nothing else than what we have stated it to be.

(3.) Other passages in this same chapter express the very idea that is set forth in our text, in such a manner as to favor our argument, and yet there is no mention of the word ἁγιασμός, (*hagiasmos*,) *holiness*—the idea being the same in such terms as are unequivocal. Thus the eighteenth verse says, “Being then made free from sin, ye became the servants of righteousness.” Or, following the idiom of the Greek more closely, we may translate, perhaps, thus: *But having been made free from sin, ye were made servants to JUSTIFICATION.* (a) Observe that this verse stands just before our text, which St. Paul explains therein by means of his personification. Therefore, it contains the very same doctrine of our text expressed in other words; these words are so plain that we can not misunderstand them. The verse in hand contains two points. One is regeneration, as the concomitant of justification, expressed in these words: Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας: *But having been made free from sin.* No state of grace on earth can be conceived of as expressing any more than what this clause does, as an inward work of the soul. The man is FREE from sin. This act of freeing the soul from sin having been done, or completed, as the aorist, or past tense, indicates, observe (b) the words, ἐδουλώθητε τῇ δικαιοσύνῃ, *ye were made servants to JUSTIFICATION*, express the *fruit* of the regeneration mentioned in (a), which fruit is, and implies, that all the rest of the man’s life, from the hour of justification till death, he must serve justification, that is, he must keep the moral law to the utmost of his ability, and this obedience to the justified relation, as growing out of it, is entire sanctification, and it is Christian perfection, both of which,

taken as the fruit and proof of the new birth are outward parts of the Christian religion. In this sense we think they are always used in Scripture, and not as an inward work.

2. Rom. vi, 22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness." We notice here, (a) The word *καρπὸν*, (*karpon*,) *fruit*, most likely means, as Mr. Greenfield says, "*Course of life, conduct, actions*," although Dr. Robinson defines it, "*Profit, advantage, good result*." In verse 21, all agree that this last is the meaning, that is, in a secondary sense, but in our text we think Mr. Greenfield has given the better signification. He is, also, certainly much better supported by use than Dr. Robinson; such as our Lord's words—Matt. vii, 16—"Ye shall know them by their [*καρπῶν*] fruits." This word is found *sixty-six* times in the Greek Testament, and almost *invariably* it means the literal production of the tree or of plants, or else it is to be taken in the tropical sense as indicating the *fruits*, that is, the *deeds*, the *conduct* of the human heart as good or bad. See Gal. v, 22; Eph. v, 9; Heb. xii, 11; Phil. i, 11; James iii, 17, 18; John xv, 8; Luke iii, 8, 9; John xv, 4, etc. (b) Here, also, we have *εἰς*, (*eis*,) *final*. The sense of the passage is like that of verse 19, and may be stated as if it read thus: *But having been made free from sin, and having been made servants to God, ye have your CONDUCT IN ORDER TO HOLINESS*; ye have your course of life, as the fruit of your regeneration, *for the purpose of*, or *tending to*, or *aiming at holiness*; that is, the keeping of the whole revealed will of God as the test of justification. Hence, St. Paul expresses our idea exactly when he says, "I pray . . . that ye may be sincere and without offense till the day of Christ; [*Πεπληρωμένοι καρπῶν δικαιοσύνης*, *Having been filled with the FRUITS OF JUSTIFICATION*]." Phil. i, 9-11. This we take to be the sense of the passage before us as a text. We no more regard it as

teaching an inward work of the Holy Spirit, except in that sense in which good fruits always teach and imply such a work, than we regard keeping the Sabbath day, or feeding the hungry and clothing the naked as internal.

3. 1 Cor. i, 30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It may here be proper to see what the words of this text mean which bear the same relation to the meaning of the apostle that the word "*sanctification*" does.

(1.) The word "*wisdom*" seems to be used by a metonymy of expression to set forth Christ as the author of that wisdom which, he elsewhere says, "none of the princes of this world knew;" or, as Dr. Adam Clarke says, "as being the author of that *evangelical wisdom* which far excels the wisdom of the philosopher and the scribe; and even that *legal constitution* which is called the wisdom of the Jews—Deut. iv, 6."

(2.) The word "*righteousness*" seems to be used by the same rhetorical figure, as Mr. Greenfield says, "For *ὁ δίκαιος*, the bestower of forgiveness, or justification." He is our justification, because through him we obtain it, as the non-imputation of sin, by faith. Regarding him as the procuring cause of this blessing, we may again adopt Dr. Adam Clarke, who says, "*Justification*, as procuring for us that remission of sins, which the law could not give. Gal. ii, 21; iii, 21."

(3.) In like manner is the word *sanctification* to be understood. Christ is our *sanctification* in the very same sense that he is our justification, that is, by a metonymy of meaning, as being its Author unto us, in whatsoever light we may view it, as to the meaning of the word itself. On this point there may be other views than those of Dr. Clarke; for he also affixes a signification to the word "*sanctification*," as if it were an inward work. He says, "Wrought in us by the Holy Spirit." While we are hon-

est enough to quote our great author, and to hold him in as high estimation as any of our readers, even where he is against us, it may not be improper to say, that in other places he says things against his own views of entire sanctification, as a theory or system in the abstract, that are enough, when fairly examined, to neutralize the whole as a general theory. For example, see his admission in his comment on Rom. vi, 7, which has been quoted before. His note on our text stands thus: "As procuring for, and working in us, not only an external and relative *holiness*, as was that of the Jews; but . . . true and internal *holiness*, Eph. iv, 24, wrought in us by the Holy Spirit." His proof-passage here, by which he would have us to take "sanctification" in the sense of "*internal holiness*," as found in Eph. iv, 24, will by no means sustain him in such a sense. For, (a) This proof-passage is given in our Catechism, Question 56, as a proof of *regeneration*, which we would say is correct. (b) The word *δοσιότητι*, (*hosioutēti*,) *holiness*, in his proof-text in Eph. iv, 24, is not, as you see, the same Greek word on which we build our argument. It is defined by the best lexicons we have so as to kill his "*internal holiness*." Dr. Robinson defines it, "*Holiness, godliness, piety*, careful observance of all duties toward God." Thus you see it is an *outward* holiness instead of an *inward*: for observance of duties toward God implies the moral law, in which the devout must walk as the test of justifying faith. Mr. Greenfield defines, "Piety, sacred observance of all duties toward God, holiness." From this we may, perhaps, conclude that the remark about "*internal holiness*," concerning our word, may not stand too close an examination. And, taking our text upon the whole, it contains sufficient proof, we think, to show that the word "sanctification" does not mean *internal* purity, but the *fruit* of that purity. All admit that the soul is regenerated the moment it is justified. It has also been shown by abundant proof, that when the soul is born of

the Spirit, it is that moment as pure as the Bible any where requires it to be, since it is then morally in the "image" of God. We have also quoted Dr. Adam Clarke on Rom. vi, 7, where the strength of the apostle's words, concerning those merely justified and regenerated, forces the Doctor to acknowledge that such persons were also "*wholly sanctified unto God.*" Now, if Christ became our "righteousness," that is, *justification*, and if this and regeneration take place at the same moment, and the two together make the Romans "*wholly sanctified unto God,*" where is the use of the apostle adding "*sanctification,*" as another word to express the same "*internal holiness?*" Would not this be the merest verbiage? Does the etymology or the *usus loquendi* of our word ἁγιασμός, *hagiasmos*, admit of such a sense? We think not. Should we offer our own views of this text by way of translation, observing also the punctuation, namely, a comma (,) after Θεοῦ, God, and none between the other words following, we would give it thus: Ἐξ ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις, *who became to us wisdom from God, (namely) both justification (including regeneration) and holiness, (a consecration to God consisting in keeping all his commandments, as the outward duty of man, and as the fruit of the inward grace just mentioned,) and redemption, (that is, eternal redemption, Heb. ix, 12, "Having obtained eternal redemption for us.")* We can not well see how any objection can exist against this view, for in it we maintain consistency in the reasonable and practical order of words. You observe that we make the word "*wisdom*" generic, that is, including in it the other points of evangelical wisdom and doctrine. So the apostle speaks of experimental religion, including all the doctrine and minor points in the one word, "*wisdom,*" in the next chapter, which may be fairly regarded as a context to this text. "We speak the wisdom of God in a mystery;" that is, the wisdom of God formerly in a mystery,

consisting in the deep things of experimental religion, known only to true believers. It is obvious, therefore, that by the one word "wisdom," in this text, St. Paul meant *all* the Gospel. So the word is elsewhere used: "But the WISDOM that is from above is first pure," etc. James iii, 17. Likewise all the Gospel is contained in justification and regeneration, with their fruit, *holiness*, or *sanctification* of life, as to the Divine law, and eternal redemption or deliverance from all the power of sin in the eternal heaven of God's people. See how near this passage comes to the text already considered in Rom. vi, 22. *Having been made free from sin*, (by justification and regeneration,) *and having become servants to God*, (by walking in the Divine law as the sign of the inward work,) *ye have your fruit* (conduct) *unto* (in order to) *holiness, and the end everlasting life*. Three points in both these texts agree exactly; namely, the inward work, its fruit, and eternal reward in heaven. It seems, therefore, very reasonable that the word "sanctification," in our text, should be taken in the sense of outward obedience to the moral requirements of Christianity, and not in the sense of inward purity. The word, no doubt, means purity; but then the whole family to which it belongs gives the idea, respectively, of *external purity, ceremonial acceptability* with God, *legal perfection*; while the inward idea is contrary to the general use of the word, and remains to be proved.

4. Heb. xii, 14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

We have no idea that the word "holiness," *ἀγιασμόν*, here, means an inward work. It bears the same relation to the sentence that the word "peace" does. The word "follow," *διώκετε*, occurs forty-four times in the New Testament, thirty-one of which it is translated by our English verb *persecute*, under the idea of following with evil intent. Hence, in a tropical sense, it means *to follow earnestly*, or *pursue* what is to be attained unto by the faithful Chris-

tian. The apostle commands the Hebrews to pursue peace with all men, as a vile person would *follow, pursue, or persecute* another. As he says of the Christians, "I PERSECUTED them even unto strange cities," Acts xxvi, 11. The meaning of the rest of the clause being fixed by the fact that "holiness" is also the direct object of the verb "follow," shows that the sentence must be completed accordingly. The meaning is, *Follow peace with all (men), and (follow) holiness*, etc. Dr. Adam Clarke understands our word to signify an *outward* work. Respecting it, he says, "That *state* of continual *sanctification*, that life of *purity* and *detachment* from the *world* and all its lusts; without which detachment and sanctity *no man shall see the Lord*." Such is the opinion of one who favors entire sanctification, as such, making the word to refer to an *outward* work. Perhaps no one can give a better exposition of the text in as few words. This agrees, also, with the context, where an inward sense will not; for this fourteenth verse does not complete the meaning of the apostle, nor is it complete till we come to the end of the sixteenth verse. After our text, he goes on with his exhortation, "Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." All this about "bitterness springing up" in society, and about a "fornicator," refers us to the keeping of the moral law. They were converted Jews chiefly to whom this Epistle to the Hebrews was sent, and this keeping of the law must be "holiness," as the fruit of their saved state. The Greek scholar, too, is well aware that the verb *ἐπισκοποῦντες*, (*episkopountes*), "looking diligently," is in the participial mode, and is the enlarging of the idea expressed in the phrase *follow holiness*, that the former is a *species* of piety of which the latter is the *genus*. Therefore, the

“holiness” is opposed to the external things which are to be avoided by “looking diligently,” lest they come upon us.

Professor Moses Stuart is just to the point on this text. He says, “*Ἀγιασμόν*, holiness, that is, a pious, upright life, or a life of consecration to God.” This passage is quoted in Rev. Richard Watson’s Theological Dictionary, Article SANCTIFICATION, as a proof-text of complete sanctity as an *inward* work, and, as we understand him, in proof of a work additional to regeneration. The last part of that definition, with our text annexed as proof, stands thus in his Dictionary. “Sanctification in this world must be complete; the whole NATURE must be sanctified, all sin must be UTTERLY ABOLISHED, or the SOUL can never be admitted into the glorious presence of God, Heb. xii, 14.” The words which we put in capitals will give the *internal* idea to his application of it. Dr. Peck, also, on page thirty-seven of his work on Perfection, abridged edition, quotes these words of Mr. Watson, and sanctions them in his *inward* sense of the term. Now, such writers have neither Dr. Clarke, Professor Stuart, nor Dr. Thomas Coke, on their side, nor do we think Mr. Wesley, since he says, “The not following after holiness is the direct way to fall into sin of every kind.” Nor, indeed, do they seem to have sound criticism to favor them. Those who read Mr. Benson on this word, and its kindred which we have already examined, would profit much to read him in connection with critical authors. In view of the fact that there is such a manifest disagreement among our authors on the sense of this word, and those of the same root, as to the sense being either conceived of as *external* holiness, or as *internal*, will not the reader be so kind as to regard our humble efforts to fully explain this difficult question, as of great necessity, and as something in systematic divinity loudly called for by every inquiring mind? If the reader is partially sanguine for what these great and

good men have written, does he presume to believe that they are *all* correct on this word? When Dr. Clarke makes it *external* holiness, and Mr. Watson and Dr. Peck *internal*, are they *all* correct? Let us search for the truth and it shall make us free.

5. 1 Tim. ii, 15: "She shall be saved in child-bearing, if they continue in faith and charity, and holiness, [*ἀγίασμῳ*,] with sobriety." As this word is here classed with *continuance in faith, chastity, and sobriety*, all which, from their classification, most likely we may regard as *outward* acts and duties of Christianity, so we take our word "holiness" to mean the same. This, however, not being held as a proof-text by our brethren who may differ from us, no further argument seems to be required.

6. 2 Thess. ii, 13: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

In connection with this we will take:

7. 1 Pet. i, 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." With these we will also present another passage, not that *ἀγιασμός*, *hagiasmos*, is found in it, but because it is a parallel text, containing the same doctrines, namely, Eph. i, 4, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." We think there are some strong objections to *ἀγιασμῳ*, *hagiasmo*, in the former two passages, being interpreted to mean an inward work of the Spirit, which we will try to point out.

(1.) There are four points of analogy which will prove these three texts to be parallel: First. As to the one in Thessalonians, we observe (a) the *fact*: "Hath chosen." (b) The *time*: "From the beginning." (c) The *means*: ἐν ἀγιασμῳ, "Through sanctification of the Spirit." (d) The *end*: εἰς σωτηρίαν, "Unto salvation," that is, IN ORDER TO,

FOR THE PURPOSE OF salvation. Second. As to the text in Peter, we observe the same points in substance, (a) The *fact*, that he chose them, implied in the word "elect." (b) The *time*, expressed in the phrase "according to the foreknowledge of God," which implies the same as the phrase "from the beginning," used in Thessalonians. (c) The *means*: ἐν ἁγιασμῷ, "Through sanctification of the Spirit." (d) The *end* in view: εἰς ὑπακοήν καὶ ῥαντισμὸν, "Unto obedience," etc.; that is, IN ORDER TO, FOR THE PURPOSE OF obedience and sprinkling of the blood of Christ. Third. As it respects the text in Ephesians, we notice (a) The *fact*: "He hath chosen." (b) The *time* of the act: "Before the foundation of the world." (c) The *means* through which the choice was made: ἐν αὐτῷ, "In him," that is, *through* him, as Mr. Wesley also translates it. (d) The *final end* of the choice: "That we should be holy," etc., which, in sense, will agree with the final end as given by the other two texts. We see from these four points of analogy, that these three texts are one and the same in doctrine, beyond even the shadow of a doubt. Now, our reason naturally assumes, that what is taught in any one of the given points of analogy in one of these passages, must be so interpreted as to agree with the corresponding point in the other two.

(2.) The *choice* which God made, or the determination to choose, which existed in the Divine mind, "from the beginning," "before the foundation of the world," does not imply *personal* salvation; for the Almighty, at the time designated, *did* a certain act, expressed by the phrase "*hath chosen*." And if this declaration has any thing in it whatever that would necessarily imply or mean *personal* salvation, it must be according to received facts in theology; for when God made the choice, he either chose *all* men or a *part only* of mankind, so that if the choice implies *personal salvation* on the first alternative, then Universalism is true; if on the second, then Calvinism is true.

Moreover, the *act* of choosing was all on the part of God as the Actor in the case. Man had nothing to do with it, as a separate act from every other consideration, since it was virtually *completed* in the Divine mind and purpose “before the foundation of the world,” and “according to foreknowledge.” Mr. Wesley very wisely says, “Election, in the Scripture sense, is God’s doing any thing that our merit or power have no part in.”* But personal salvation implies and requires for its accomplishment *personal acts and duties*. Therefore, the act of choosing wholly on God’s part was not an act by which he *personally saved*, by any means. Now, since the *means* by which the Almighty made the choice, or *elected*, was “through sanctification of the Spirit,” and since that act was not one by which he *personally saved*, the *means* whereby it was done can not be construed to signify a *personal and internal* act of the Holy Spirit.

(3.) The choice—that is, the act of choosing—being a work of God himself, wholly independent of man as an agent, must be interpreted accordingly. The popular opinion seems to be that “sanctification of the Spirit” means the inward work whereby the soul is cleansed, and that the choice which God made was *conditional*—that he chose from the foundation of the world those whom he thus sanctified on the *condition* of their faith in Christ. This we understand to be the true Arminian view. Excepting the *inward* sanctification, we, of course, have no objection, since it removes the unreasonable notion of Calvin, which made the choice of *a few* merely *arbitrary*. But we presume that these three parallel passages, if we make the sanctification internal, will not admit this interpretation in all fairness. Against such a sanctity we now bring to bear the words of the texts.

(a) Our first objection is that it *reverses* the order of Divine grace. If sanctification means an *inward* work,

* Note on 1 Peter i, 2.

and if "through sanctification of the Spirit" indicates the *manner* or *means* by which God made the choice, as we really understand the text to say, then we can not see why the phrase "and belief of the truth" is added; for, according to the order, on this *internal* sense of the word "sanctification," we have them sanctified *before* they believe. This looks like a careless way of speaking on the part of the apostle, if this view be taken of our impending word.

(b) It is presumed, further, that if they had received the *internal* sanctification of the Spirit, such would have been a *salvation*. Hence, *salvation* would then be the *means* by which God chose them; but since the texts have εἰς, (*eis*,) final, and may be translated *unto*, *in order to*, or *for the purpose of* salvation, the meaning would be the same as if it read thus: "God hath chosen you through the salvation of the Spirit *unto* or *in order to* salvation, thereby making 'salvation,' according to the sense, both the *means* and the *final end* of the action of the verb '*hath chosen*.'" This, to us, does not look clear, strong, or critical.

(c) The text in Peter says that the final end of God's choice was *unto*, *in order to*, or *for the purpose of* "obedience and sprinkling of the blood of Christ." But the *means* of the choice is "through sanctification of the Spirit;" and since the "obedience" to God must precede, both as to time and order, the inward work of God, in part, at least, as repentance, prayer, and faith do, it seems as if our brethren, who hold to inward sanctification, must have the Church sanctified *before* they obey, while their own creed is just the reverse. Again, the phrase "sprinkling of the blood of Christ" means the very process by which the soul is made pure. It refers to us drawing nigh to heaven itself by faith, and through confidence in the merits of Christ's blood, who is our paschal Lamb, receiving the sprinkling of the blood, "which

cleanseth us from all sin"—the antitype of the blood of the lamb, which typically cleansed ancient Israel. Since this sprinkling is another final object of God's choice, and since what is supposed to be the inward sanctification must mean the same thing, how is it that such inward sanctification is made the means *in order to* or *for the purpose of* an act which is just the same? Is this clear? Is it really true that an *inward* sanctification, as the *means*, must take place *in order to* the *sprinkling* as the *final end*?

(d) The final end proposed, in the text to the Ephesians, is, that we should be ἁγίους, (*hagious*,) holy, etc.; that is, have a pure ceremonial Church relation, keeping the moral law as the fruit of inward grace. In this respect the text in Ephesians just agrees with the word "obedience," found in the passage in Peter, thereby making our theory consistent with our interpretation of ἅγιος, (*hagios*,) *holy*, as already given. How accurate is Divine inspiration, when its terms are exactly understood!

(4.) We hold as a different view of the phrase "sanctification of the Spirit," on account of the difficulties appearing to attend it, that it signifies something like the *sanction* of the Spirit. It means the *abstract* of the Hebrew קִדְּשׁ of the verb קִדַּשׁ , *kadhash*, where it signifies *to hold sacred, to regard and treat as holy, to pronounce holy*. The reader may easily apprehend our meaning. He may also see that it is a little difficult to express precisely our idea, from a want of some convenient word as the exact abstract signification of the verb. The phrase *a regarding as holy* may also convey our thought. We will now present a few arguments to sustain this view of the two passages before us, where ἁγιασμός, "*sanctification*," is found.

(a) It is *according to etymology*. We have already shown that the noun in question, etymologically, must express the abstract idea of the verb from which it is

derived. This verbal root we have argued to be the same as the Hebrew throughout. We have shown that *to regard and treat as holy*, or *to pronounce holy*, is its sense in Rom. xv, 16. The Greek scholar is aware that nouns which express the abstract meaning of their respective roots generally express all the several abstract shades of signification contained in their roots. Almost any similar verb and noun will illustrate this. Thus the verb καθαρίζω, *katharizo*, means, severally, we may say: First. *To cleanse*, in the sense of removing filth: "YE MAKE CLEAN the outside of the cup," etc. Matt. xxiii, 25. Corresponding to this meaning we have the abstract noun καθαρισμός, (*katharismos*,) *a cleansing*: "After the manner of the PURIFYING of the Jews." John ii, 6. Second. The verb means *to cleanse morally*: "The blood of Jesus Christ, his Son, CLEANSETH us from all sin." 1 John i, 7. Corresponding is the abstract noun in the moral sense also: "Hath forgotten that he was PURGED from his old sins." 2 Peter i, 9. Verbally: *Having received forgetfulness of the CLEANSING from his old sins*. Third. The verb means *to cleanse ceremonially*: "What God hath CLEANSED, that call not thou common." Acts x, 15. To this, likewise, the noun agrees abstractedly: "When he had by himself PURGED our sins." Heb. i, 3. Verbally: *A CLEANSING having made of the sins of us*. The word βαπτισμός, (*baptismos*,) *baptism, washing*, is a good illustration, also, of the impending question. It occurs four times in the New Testament: once it is rendered by the former definition—Heb. vi, 2—and three times by the latter. Mark vii, 4, 8; Heb. ix, 10. Why has it these two meanings? No doubt because its root βαπτίζω, *baptizo*, which is found in the New Testament eighty times, is Englished seventy-eight times by our word *baptize*, and twice by the word *wash*. Mark vii, 4, and Luke xi, 38. These exactly parallel cases show that we may fairly and reasonably expect to find the noun, on which we build our

argument, in the very sense that will express the abstract of the root, especially when we find that sense of the root in the Hebrew and also in the New Testament, the abstract of which we have above stated as being in the noun. While the signification which we thus give the derivative is authorized by etymology and analogy, as we have shown, the sense of an *inward sanctification* is unsanctioned by the former, and hence against the latter.

(b) Our interpretation will give a good theological sense to the whole three passages that we compare together, in such a manner as to make the *order* of the Gospel system appear correct.

(c) There will be a sensible agreement in the three texts before us, as to the four points of analogy mentioned in them. We will now apply our view of the word in question to the passages, and see how plain and regular they will all appear. 2 Thess. ii, 13, will read as to sense, thus: "God hath from the beginning chosen you to salvation, through the Spirit's *sanction* of you as being ceremonially clean, and belief of the truth." Or thus: "God hath from the beginning chosen you to salvation [*ἐν ἀγίασμῳ πνεύματος*] through the *Spirit's regarding you as ceremonially fit for the privileges of the Gospel*, and belief of the truth." The sense of 1 Peter i, 2, may be stated thus: "Elect according to the foreknowledge of God the Father [*ἐν ἀγίασμῳ*] through the *sanction* of the Spirit [that the Son made an expiation for you] unto obedience and sprinkling of the blood of Jesus Christ." We may now further justify this view of the word by the fact that the corresponding passage in Ephesians has *ἐν αὐτῷ, through him*—Christ. The passage would read, in sense, thus: "According as he hath chosen us THROUGH CHRIST, before the foundation of the world." Now, in what sense are we to take the phrase *through Christ*? Evidently as our Redeemer, in whom we are to believe, and thus be *conditionally chosen*, and saved. Mr. Wesley

is certainly clear and correct, when on the words, *as he hath chosen*, he says, “Both Jews and Gentiles, whom he foreknew as believing in Christ. 1 Peter i, 2.” Here, then, is the means by which God chose us; namely, by our faith in the redemption which his Son wrought out for us. The Holy Ghost *sanctioned* this redemption; he *acquiesced* in it; he was pleased with it, as much so as the Father and the Son. Hence the idea is the same if we translate Peter thus: “Elect according to the foreknowledge of God the Father, [that the Christians would be the believers in his Son,] through the *acquiescence* of the Spirit, [to the plan of salvation wrought out by the Son,] unto obedience and sprinkling of the blood of Jesus Christ.”

(d) There are two other considerations which make our position seem very reasonable: First. Certain proof-pas-
sages to this very effect. Heb. ix, 8: “The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing.” This text distinctly teaches that the great work of man’s redemption was under the omniscient gaze of the Holy Spirit, while the Jewish economy was yet standing; that is, the Spirit did not at that time *sanction, regard, or recognize* man’s redemption as *complete*. Just the converse of what he did after the atonement by the Son had been made; for, as before said, he then “signified that the way into the holiest of all was” really “made manifest.” The Spirit took special cognizance of this work. Observe, also, verse fourteenth, which says that Christ offered himself—*διὰ Πνεύματος αἰωνίου*—THROUGH THE ETERNAL SPIRIT. What do these words mean? What part in the great work of redemption did the Holy Spirit perform, in such a sense as that the Son offered himself THROUGH that Spirit? We think that his part consisted in *agreement or acquiescence* thereto with the Father and the Son. This seems to be Mr. Wesley’s idea. He says,

“The work of redemption being the work of the whole Trinity, neither is the second person alone concerned, even in the amazing condescension that was needful to complete it.” Dr. Adam Clarke says, “In this great work of human redemption, the Father, the Son, and the Holy Spirit were continually employed. . . . The *Holy Spirit*, with the *eternal Logos*, and the *Almighty Father*, equally concurred in offering up the sacrifice of the human nature of Christ, in order to make an atonement for the sin of the world.” Observe, here, the Doctor properly says the Godhead “EQUALLY CONCURRED.” This brings us to notice, second, the *analogy* that must reasonably be expected in the Spirit’s acquiescence in the atonement. The Godhead is ONE in *nature*. “These three are one.” So are they in *act*. The first chapter in the Bible attributes creation to the Father. St. Paul, speaking of the Son, says, “By him were all things created.” Col. i, 16. The same work is attributed to the Holy Spirit. Says Job, “The Spirit of God hath made me, and the breath of the Almighty hath given me life.” Job xxxiii, 4. The preservation of all things is alike, according to Scripture, the work of each person in the ever-blessed Trinity. Now, it is but in analogy that we should find them constantly participating in the great work of man’s redemption, as well as his creation. Hence, at the baptism of our Lord the whole Trinity was present, and expressed their agreement in the Divinity of the Son. While the voice of the Father acknowledges his well-beloved Son, in whom he is well-pleased, the Spirit like a dove comes down upon him. See the unity in *action*, in *agreement*. “These three AGREE in one.” At the first public ministration of our Lord the Holy Spirit directs in the fulfillment of the inspired prediction: “The Spirit of the Lord is upon me, because he hath ANOINTED me to preach the Gospel.” Luke iv, 18. I speak as a man when I say that the Holy Spirit *watched* and *waited* the

coming in of the Christian dispensation, to attest the divinity of our blessed Lord and Savior, to acquiesce in an agreement to the saying, "It is finished," and to proclaim in his ascension, "Be ye lifted up, ye everlasting doors; and the King of glory shall come in." Psa. xxiv, 7.

(e) The objector may now say that *ἁγιασμός*, *hagiasmos*, is not defined by any lexicon as we have done. We answer: First. The view we give makes a more consistent theology. Second. The etymology of the word not only allows it, but, in view of similar cases, strongly-suggests it, since its root often means *to treat as holy*, etc. Third. Lexicographers are like all other men—*mortal*. Fourth. Take any lexicon that will give this word and its root an *internal, moral* meaning and application, and perhaps no man can remove the difficulties in which such a lexicon will involve him. Fifth. To obtain the sense from the context, the scope, from parallel passages and from etymology, may be safer than from a lexicon, especially in case of a word of such extensive Scriptural use as this and its kindred. Sixth. How do lexicographers get, *themselves*, their own meanings? Do they not always refer us to the place where the word is used in some author, as a proof of the word in question with them, signifying in that place just what they say it does, expecting us to be governed by the *sense* that it will make, and by the context, etc.? If we examine the best lexicons we can find, on a given word, with their references to the same passage where it is used, both in the New Testament and in profane authors, we find a very great disagreement in some instances. Is not this enough to convince us that their definitions are impeachable? Must man in *every* instance make the mere opinion of some one else, mortal like himself, the assignee of the God-given rights of his own intellect? Seventh. Granting, for argument's sake, that these two texts before us teach all that sanctificationists ask,

we are compelled to say that we are sorry for their theory that it is liable to so many seemingly strong objections, as we may have suggested. We would prefer a theory of salvation free from fair objection in every particular. We would blush to bring an objection against Divine revelation, the divinity of our blessed Savior, the atonement, justification by faith in that atonement, regeneration, the witness of the Spirit, growth in grace, or any other tenable part of Christian theology; but how it is that we can so conscientiously find ground for fair objection against what is called entire sanctification, as a theory, we can not tell on any other ground than that it has no existence in the Bible. We conclude, therefore, all things considered on these two texts, let the world think of our opinion what it may, that it is more reasonable and Scriptural than the one we oppose. The Bible has proceeded from God, and, consequently, must teach a consistent doctrine. Our *design* is a *pure* one; namely, not to underrate or discard any doctrine of Divine revelation, but to try to make all plain, consistent, and practical for the benefit of man and the honor and glory of its Author.

8, 9, 10. 1 Thess. iv, 3, 4, 7: "For this is the will of God, even your sanctification, [*ἁγιασμός*, *hagiasmos*,] that ye should abstain from fornication," etc. In this one passage our word is found three times. These complete the ten places where it occurs in the New Testament. We hold that here it means an *outward* sanctification or holiness, as opposed to the violation of the moral law, particular parts of which law he who reads this chapter to the seventh verse will see mentioned. The passage can not be held in the sense of teaching inward purity, nor can the word in question be here so interpreted, as some maintain, unless criticism and accuracy be wholly laid aside. Several points are necessary to be considered, as to our text, in order to its fair exposition.

(1.) The *scope* of the passage deserves notice. The scope of a given portion of Scripture has been well defined, "A consideration of the *scope*, or design which the inspired author of any of the books of Scripture had in view, essentially facilitates the study of the Bible; because, as every writer had some design in view, it is natural to conclude that he would express himself in terms adapted to his purpose. To be acquainted with the scope, therefore, is to understand the chief part of the book. The scope of an author is either *general* or *special*; by the former, we understand the design which he proposed to himself in writing his book; by the latter, we mean that design which he had in view, when writing particular sections, or even smaller portions of his book or treatise."* The apostle Paul first preached Christianity in Thessalonica, A. D. 50. The Epistle containing our text was written, as is believed, in the year 52. Mr. Horne says—page 332—that St. Paul "*wrote this Epistle to confirm them in that faith, and to animate them to a holy conversation, becoming the dignity of their high and holy calling.*" This is precisely so. If we examine the Epistle itself, we learn from it that when the apostle preached to them, by word of mouth, he taught them the very sentiments of this quotation from Mr. Horne. He says—chap. ii, 11—"As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, [when we preached to you,] *that ye would walk worthy of God, who hath called you unto his kingdom and glory.*" So in chap. iii, ver. 12, he exhorts to the same effect, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Then he begins the fourth chapter, the one we are now considering, and immediately connected with our text, and continues to urge the same doctrine of *outward* holiness and conformity to the will of God, thus keeping

* Horne's Introduction to the Study of the Bible, Abridged, p. 115.

up the *scope* of the Epistle all through. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." Does the sentiment of this verse set forth *internal* religion—*internal* purity? Not in the least, except so far as the *outward* conformity to the Divine will, which it teaches, is the *sign* and *fruit* of inward grace. It teaches the Thessalonians, as persons *already regenerated in heart*, how they "ought to WALK," as the proof of that regeneration. Now, the argument to be founded on this chapter lies mainly between the third and seventh verses inclusively.

In these verses the apostle still presses his exhortation most pointedly, not speaking of love in the *abstract* as formerly, but now he begins to touch the very points wherein this great branch, or rather sum, of Christian deportment consists, as the ninth and twelfth verses inclusive will more plainly show, which, like the other parts of the context and scope, treat of "brotherly love"—the absorbing theme of the apostle. For in the ninth verse he uses the phrase "brotherly love," corresponding to the words "abounding in love toward one another" in the twelfth of the preceding chapter. In the tenth verse he says, "That ye increase more and more," corresponding to the first verse where he says, "So ye would abound more and more." In verse 12 he says, "That ye may walk honestly toward them that are without;" corresponding to this in verse 1, he says, "How ye ought to walk." Concerning, therefore, the *scope* of this passage, we learn two things. First. That the scope itself is about "brotherly love," to be manifested by "how ye ought to walk," "love one another," etc.; or, as Mr. Horne says, "To confirm them in that faith, and to animate them to a holy conversation, becoming the dignity of their high and holy calling." Second. That in the scope of the passage, both before and after the verses containing the word *ἀγλασμός*,

hagiasmos, about which the argument is, the exhortation to brotherly love is still to be found, as manifested in outward life and conduct. Now, to suppose that the apostle interrupted his regular discourse with the doctrine of inward purity, greater, too, than regeneration, that he thus departed from the *scope*, is too improbable to credit. Such is the improbability of the word "sanctification" in the third verse meaning an inward work. He was not speaking of grace within, but of its *sign*. Leaving the *scope*, we will go on to consider,

(2.) That a consistency of translation will contribute much to a correct understanding of our text. The word *ἁγιασμός*, *hagiasmos*, is translated in verse 3 by the word "sanctification," in verse 4 in like manner; but in verse 7 by the word "holiness." Now, *ἁγιασμός*, *hagiasmos*, we think, ought to be rendered, as to these three places at least, if not every-where, by the one word *holiness*. Its etymology and relationship with those other words which have been treated of, the one precise sense which it has in these three verses, and, in each, its connection with the same subject and *scope* seem to require this. We are not particularly tenacious whether we translate by the one meaning or the other; we would, however, prefer to use *holiness* in every one of the three places where it is found in this chapter. Nevertheless, the word "sanctification," if properly understood, will convey the correct idea. It is *consistency* in translation that we advocate, when such can be had, and when it seems best adapted to the sense. A man may be a sound scholar, so far as it relates to the syntax of a language, and yet he may not translate with that regularity and exactness, as to the selection of words, that the passage, considering its context and *scope*, may demand, which things are *theological* and not *philological* in their bearing on the word to be selected, except we consider terms etymologically. How we can, in view of the facts in the case, sanction the use of *two* words when

translating *one*, in the same passage, where it means the same thing in every instance, is, at least, contrary to our own views of accuracy. Such we deem not unlikely to confuse the English reader. Whereas, if our word be translated by the word *holiness*, in the two places where it is translated “sanctification”—“holiness” and “unclean-ness” in verse 7 being opposed, the one to the other—all will appear, perhaps, in a plainer manner. We presume the passage would never have led so many to the supposition that it teaches directly inward purity by the word *ἁγιασμός*, *hagiasmos*, had a uniformity of its translation been observed. Therefore, since God commanded the children of Israel, saying, “Ye shall be holy,” Lev. xix, 2; since the word “holy” in the Septuagint is *ἅγιοι*, *hagioi*, the root of *ἁγιάζω*, *hagiazō*, the verb whence this word *ἁγιασμός*, *hagiasmos*, comes; since in Leviticus it is used in the same chapter with a context which says—verse 13—“Thou shalt not defraud thy neighbor,” just as the context of our word *ἁγιασμός*, (*hagiasmos*), holiness, as found in verse 6 of the passage in question says, “That no man go beyond and defraud his brother in any matter;” since in Leviticus the adjective is “holy,” and not *sanctus*, referring to the outward conduct, as all the context there will show, we hold that consistency somewhat strongly requires that the word should be translated “holiness,” as in verse 7. But as some may regard this as an unnecessary “play upon words,” let it be granted, to satisfy the most fastidious, that the word means sanctification, and that it should be so translated, since it is not *sound* but *sense* that we inquire after, the true signification, the *constructio ad sensum*, in either case must be the same, namely, an OUTWARD HOLINESS, or *sanctification*, or *consecration* of one’s self in conformity to the will—that is, the moral law—of God, as the manifestation of inward purity obtained in the moment of regeneration.

(3.) The word *ἁγιασμός*, (*hagiasmos*), “sanctification,” in

verse 3, is to be taken in a *generic* sense. That we may be clearly understood in using the expression “generic sense,” by the most humble reader, we will explain it. “*Genus* implies the property or properties which different species possess in common. Thus the property of walking on four feet is the foundation of the genus *quadruped*, which applies to *horse, lion, dog, elephant*, and many other species.”* Now, ἁγιασμός, “sanctification,” in verse 3, is to be interpreted, also, in a generic sense, as the word “quadruped” in the above example. It is a *generic, outward*, form of Christianity, having included in it several specific forms. These specific forms are distinctly mentioned by the apostle as soon as he utters the generic word ἁγιασμός, *hagiasmos*, “sanctification.” They consist, in the Greek, in the several infinitive clauses, introduced by the conjunction “that,” in our translation. The first of these specific commands pertaining to outward holiness, coming under the generic expression, “This is the will of God, even your sanctification,” is a command forbidding fornication: “That ye should abstain from fornication.” The second specific charge is, “That every one of you should know how to possess his vessel† in sanctification [ἐν ἁγιασμῷ, *en hagiasmo, holiness*] and honor.” That is, *that every one of you should know how to possess his own wife in holiness and honor*, as opposed to committing fornication with another, as he says—1 Cor. vii, 2—“To avoid fornication, let every man have his own wife.” He fur-

*Hedge's Logic, p. 36.

† Σκεῦος, (*skeuos*), *vessel*, may mean either one's body or his wife. Mr. Benson takes rather the former view, although he admits both. Dr. Adam Clarke is also undecided; and 2 Cor. iv, 7, would likely support Mr. Benson, while Dr. Clarke rather inclines to the other view. This latter opinion is taken by Greenfield, Dr. Robinson, and others. It is likely the more correct, being supported by 1 Pet. iii, 7, and 1 Cor. vii, 2. Either view, however, supports our argument. As Dr. Adam Clarke says, “The general sense is plain; *purity* and *continency* are most obviously intended, whether the word be understood as referring to the *wife* or the *husband*, as the following verse sufficiently proves.”

ther explains the same idea in these words, "Not in the lust of concupiscence, [πάθει ἐπιθυμίας, *passion of lust*,] even as the Gentiles which know not God." The third specific command is, "That no man go beyond and defraud his brother in any matter." He gives two reasons against such conduct: First, "Because that the Lord is the avenger of all such;" second, to mark the sense by a strong contrast, "For God hath not called us unto uncleanness, [in the sense of fornication, fraud, etc.,] but unto holiness, [ἀγιασμῶ, *hagiasmo*]." The fourth specification is concerning "brotherly love." He says, "As touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you brethren, that ye increase more and more."

Now, we plainly see from these four specific commands, all of which are *outward*, and embrace *love*, both toward God and men, as outward acts, and as the sum of the whole moral law, that the apostle was inculcating the observance of that law as the *fruit* of the new birth. A *regenerated* heart and a pure heart are the same. So he says to Timothy, "The end [*scope, principal object*] of the commandment [*the whole revealed word of God*] is charity, [ἀγάπη, *love*,] out of a pure heart, and of a good conscience, and of faith unfeigned." Since the four specific commands are all *outward* parts and duties of Christianity, it is self-evident that the generic word ἀγιασμός, [*hagiosmos*,] "sanctification," in verse 3, must also be outward; for the *species* must be contained in the *genus*. We can not maintain the *species* having certain "property or properties" "in common," and at the same time change the *genus*. The genus "sanctification," in verse 3, has a certain "property" "in common" with the four specific commands above pointed out, which "property," or rather "properties," are, First. *Externality*. Second.

They are the *fruit* of regeneration; for since we can not say that the four specific commands are *internal*, as to their theological character, and that they are not the fruit • of regeneration, in a theoretical respect, and since they are included in their genus, it would be as absurd to say that “sanctification,” the genus, is an inward work, and not the fruit of regeneration, in this particular instance, as it would be to say that the genus *quadruped* includes the eagle and the lark as its species. The “properties” “in common” are wanting alike in both cases.

But the objector may say that our word is *not* generic. To this we answer: First. That such a mode of expression is quite common. We have an instance of it in Luke xviii, 20, where our Lord, in addressing the ruler, said, “Thou knowest THE COMMANDMENTS,” which is here used in a generic manner, because it includes, both in plurality and in sense all the commands of the Decalogue given immediately in detail. Second. Exclude the genus from the sentence, and (a) Our brethren of the entire sanctification school, who rely upon this text as a proof, lose their favorite word entirely. (b) The sense, in so doing, is not in the least impaired. Thus, “*For this is the will of God, that ye should abstain from fornication,*” etc. So in any example. The farmer says to his son, “John, drive those quadrupeds out of the meadow, even the horses, cows, and sheep.” Or, omitting the genus “*quadruped*,” he may say, “John, drive those horses, cows, and sheep out of the meadow.” Why is the sense in this case not impaired? Simply because the species of any given genus, all taken separately, include and are equal to their genus, as certainly as the parts are equal to the whole, as certainly as all four-footed animals are included in the genus *quadruped*. Hence the word “sanctification,” in our text, is generic. Hence *outward* godliness is intended, as certainly as the mathematical axiom that “*the whole is equal to the sum of all its parts.*”

The parts, in this case, are the outward duties and obligations of Christianity. The whole of these is embraced in the one word "sanctification." They are designed to be so taken, according to the general features of the whole Epistle. The apostle has actually enlarged on the external particulars of the Christian religion, in this chapter, in the species of which the holiness or sanctification is composed, as definitely and minutely as any sensible expositor can possibly desire. Although this passage seems so clearly to teach the outward walk in the Divine law, many who hold to the doctrine of entire sanctification, as such, quote this as a proof-text, and, of course, take it in the sense of an *inward* grace. This is the sense of Dr. Peck, as found in his book, where he gives motives and reasons why men should seek the great blessing which he writes about, under the idea that it is the WILL of God! The *sense* of that will—there's the point. Is not *outward* religion as much the *will* of God as *inward*? Is not a man as much required of God to keep the Divine law as the fruit of the inward grace as he is required to seek and obtain that internal grace itself? Why did not the Doctor take the *scope* of the passage, compare the *context*, get into the very *intent* of the inspired writer, and give a full and clear exposition of the whole passage? Against the notion of our word meaning an inward work there are many things—*context*, *scope*, *etymology*, the *usus loquendi* of the word, and the *fact* that the Thessalonians were already in a regenerate state before they received the command, "This is the will of God, even your sanctification."

Here we close our three arguments on the three Greek words, ἅγιος, (*hagios*), *holy*, ἁγιάζω, (*hagiazō*), *to make holy*, and ἁγιασμός, (*hagiasmos*), *holiness*. It is our candid opinion that not one of these terms, in any clear instance, ever has reference to *inward* grace or purity of heart, any further than as the fruit has reference to the tree

ARGUMENT XIX.

Ἁγιωσύνη—HAGIOSUNE.

WE have yet one more noun, akin to the last three words about which we have written, which requires notice. This is ἁγιωσύνη, (*hagiosune*,) *holiness*, and is derived from the adjective ἅγιος, (*hagios*,) *holy*, already considered. "Nouns derived from adjectives . . . usually express the ABSTRACT of the adjective, and are formed in . . . σῦνε, *sune*."*

For example, if an individual is σώφρων, *sophron*, we say he is *discreet*. In speaking of the character of that man in the ABSTRACT, to designate particularly his conduct, we use the noun derived from the corresponding adjective, and say that he has σωφροσύνη, (*sophrosune*,) *discretion*. This is just the case with the word in hand. When a person is ἅγιος, *hagios*, we say he is *holy*. When we wish to speak of his conduct and outward life in the ABSTRACT, we say that he has ἁγιωσύνη, (*hagiosune*,) *holiness*. This sense of these words, so intimately connected in relationship, is easily proved from their use in Scripture. In Lev. xix, 2, God says to the children of Israel, "Ye shall be HOLY." In the Septuagint this adjective is ἅγιοι, *hagioi*; and the context shows that they were called such when they observed the commands of God. In other words, it was a word that qualified them as to outward holiness, as to ecclesiastical distinctions. St. Peter says, "As he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter i, 15. Then, to make his language plain, as to the sense in which the holiness was to be understood, he was careful to put in the adjunct, "*in all manner of conversation*," which means the mode of life or every-day deportment of Christians; and to make forcible his exhortation he quotes the passage

* Crosby's Greek Grammar, § 308.

above mentioned in Leviticus from the Septuagint, apparently, which seems indeed to have been the apostles' Bible, saying, "Because it is written, Be ye holy, for I am holy." Such, therefore, is the sense of the word ἅγιος, (*hagios*,) *holy*, as before shown, when applied to persons. But ἁγιωσύνη, (*hagiosune*,) *holiness*, is the ABSTRACT meaning of this adjective. Therefore, from the etymological stand-point, as illustrated and proved by a common use of the word in Scripture, it means *outward* holiness. This word is found but three times in the New Testament; namely, Rom. i, 4; 2 Cor. vii, 1; 1 Thess. iii, 13. In the Old Testament it is used for at least three Hebrew words, neither of which with the Jews signified the work of the Spirit in the heart. Thus: "Give thanks at the remembrance of his holiness." Psa. xcvi, 12. Hebrew: קָדְשׁ, *kadsho*; Greek: ἁγιωσύνης αὐτοῦ, *hagiosunes autou*. "Strength and beauty are in his sanctuary." Psa. xcvi, 6. For "strength" the Hebrew is יָזַק, *'hoz*; Greek: ἁγιωσύνη, *hagiosune*. "I will speak of the glorious honor of thy majesty." Psa. cxlv, 5. For "majesty" the Hebrew has הֹדָה, *hodh*; Greek: ἁγιωσύνης, *hagiosunes*. Now, since not one of these Hebrew words, which our Greek one represents, has any such meaning as an inward work of grace, the word in hand, when viewed from a Hebrew basis, has nothing about it to support the doctrine of a second blessing greater than regeneration. We will now briefly examine it in the three places of the New Testament where it is found.

1. Rom. i, 4: "Declared to be the Son of God with power, according to the Spirit [ἁγιωσύνης, *hagiosunes*] of holiness." This is simply a Hebraism for the HOLY SPIRIT. That this is so, says Dr. Winer, "it is now generally conceded by the best interpreters."* This Hebrew usage of a noun for an adjective is quite a common idiom of the New Testament; e. g., "Deadly wound."

* Idioms of the Language of the New Testament, § 34, 2, b.

Rev. xiii, 3. Greek: *ἡ πληγὴ τοῦ θανάτου*, *wound of death*. So in Hebrew, as Psa. li, 13: רוּחַ קֹדֶשׁ, (*ruahh kodhsh' ka*), *Spirit of the holiness of thee*.* Hence, the phrase in our text equals τὸ πνεῦμα τὸ ἅγιον, the *Holy Ghost*.

2. 2 Cor. vii, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [*ἁγιασόμεν, hagi-osunen*] in the fear of God."

Rev. Richard Watson—Institutes, Vol. ii, chap. xxix—actually quotes this passage in proof of entire sanctification, as an inward work of grace, and subsequent to regeneration, as we understand him. His other proof—passage of the doctrine is, 1 Thess. v, 23, which, in our opinion, seems to have far more and greater evidence against his view than in his favor. This passage we considered in Argument XVII. These two texts he thought sufficient to prove and forever establish his views of entire sanctification. For he says, "Two passages only need be quoted to prove this." If we have been successful in our exegesis of his proof-text in 1 Thess. v, 23, and can be also in this, then this eminent theologian, who is prized by us as highly as by any of his readers for his work's sake, fails to sustain his doctrine. If he is correct, no argument can ever shake the truth he has advocated, or in any way weaken his position, or invalidate his arguments; and he who undertakes him does it at his own risk. On the other hand, if he is in error, he has as good a right to be corrected, as he himself had a right to correct the opinions of others, which he did so well. Let us, therefore, cast him into the crucible of fair and accredited criticism; let us weigh him in his own scales. A very few points of observation will settle the meaning of the word in our text, and render him liable to fatal

* For the Hebrew rule of syntax, which allows this construction, see Dr. Nordheimer's Hebrew Grammar, Vol. ii, § 799, and Rodiger's Gesenius's Hebrew Grammar, § 106.

objections. First. The *relation* which the Corinthians sustained to God, at the time of the writing of this Epistle, is worthy of notice. Mr. Horne says, the first "Epistle was written from Ephesus about the year 57." Again, he says, "Christianity was first planted at Corinth by St. Paul himself, who resided here a year and six months, between the years 51 and 53."* As to the second Epistle, in which our text is found, he says, it "was written . . . within a year after the preceding Epistle, that is, early in the year 58."†

According to these statements of good and approved authority, the Corinthians were Gospelized by the apostle at least five years before he wrote the second Epistle; so they were Christians that length of time. This much may seem well as to the history of the Church. Now, we hold, that if they were Christians so long before the writing of this Epistle in which our text is, it was not necessary for the apostle to exhort them to "perfecting holiness," if the phrase be taken in the sense of a second work of grace in the heart. For they were already, as to heart, *perfectly* pure, or at least had been made so in the moment of their regeneration. If the reader deny this, let him turn to Mr. Watson's Theological Dictionary, and compare his articles REGENERATION and SANCTIFICATION, and see if he can tell what DIFFERENCE Mr. Watson makes as to the *purity* of the heart of one regenerated and one sanctified, since in both he speaks of the moral "*image of God*" in the heart.

We have before shown that in these two definitions, above referred to, our theologian failed, and every man must fail on the same ground, to show any conceivable difference between the two graces as he himself holds them. For both his definitions are exactly identical in the two essential particulars pertaining to our argument. First. The inward work of the heart, as taught in both

* Introduction to the Study of the Bible, p. 328.

† Ib., p. 329.

consists in God, by his Holy Spirit, placing there his own Divine "*image*." Second. The proof of this, as given in each of his definitions, is the keeping of the moral law. And since both the regenerate man and the sanctified are in the "*image*" of God, they come as near being the same as two mathematical magnitudes would, which coincide, when applied the one to the other. This Christian identity is according to what we may call the theological axiom laid down in Mr. Watson himself. The Corinthians, therefore, did not need entire sanctification, in Mr. Watson's use of the phrase, unless their regeneration, as complete as that of the "image of God" within, be denied—a thing which no one will do. And such a regeneration being granted on the Watsonian basis, let no one object to our theory upon the whole, in saying that the Corinthian Church was "carnal"—1 Cor. iii, 3—and such like, and therefore needed such a sanctification as Mr. Watson speaks of. Such an objection is deficient in several respects:

(1.) The objector ought to show how they could be made any more pure by such a sanctity, when regeneration is just the same, on Mr. Watson's theory, namely: "The recovery of the MORAL IMAGE OF GOD upon the heart."

(2.) Necessity compels the objector to say that those "carnal" and such like, in the Corinthian Church, were either never born of God, so as to come up to Mr. Watson's definition of regeneration, or else they had backslidden. If the former of these only two alternatives he take, then, of course, the objection does not lie against our theory. If he choose the latter, then he adopts our views exactly; and what is said of the Corinthians may be said of all the other primitive Churches, to whom the apostles wrote their Epistles, admonishing delinquent members.

(3.) The objector should observe that the exhortations

of the apostles to delinquent Church members, are NEVER to influence them to seek such a *second* work as what entire sanctity is said to be, but if they are backslidden, they are advised thus: "Remember from whence thou art fallen, and repent, and DO THE FIRST WORKS." Rev. ii, 5. As David also when he prayed: "RESTORE unto me the joy of thy salvation," Psal. li, 12; that is, restore the blessing of regeneration. On the other hand, if they are not backslidden, but still in the justified relation, they are constantly exhorted to HOLD FAST their religious standing, and to advance in all Christian duty and knowledge, unto a perfection consisting in good works, as our arguments constantly teach and prove.

(4.) The ground assumed by the objector, is *unnatural*. Like begets like. It is not the man who is born of God that has *carnality*, "envying," "strife," "divisions," "contentions," etc.; but he is a servant of the wicked one. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." 1 John iii, 6. "He that committeth sin is of the devil." 1 John iii, 8. St. Paul sums up all such things in these words: "Adultery, fornication, uncleanness, licentiousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings." Gal. v, 19-21. These he gives as "THE WORKS OF THE FLESH." He contrasts these evil works with the "FRUIT OF THE SPIRIT," which he says is "love, joy, peace," etc.; that is, one class of these deeds he represents as belonging to UNREGENERATE men, and the other to REGENERATE. Our Lord, in his discourse with Nicodemus, used the word "flesh," to indicate the unregenerate man, in the same sense as opposed to, or contrasted with, him who is born of the Spirit, for he said, "That which is born of the flesh is flesh." Therefore, the large catalogue of bad deeds, given by St. Paul, are characteristic of the unregenerate man who is "of the

devil," and not of the man who is supposed to be partly saved, and yet subject to such abominations.

(5.) The impending objection presents a *moral impossibility*. For the children of God are to be *like* him. They are to *imitate* him, as we have already abundantly shown, in all their actions. But God can not *envy, lie, cheat, slander, retaliate*, etc.; these things with him are morally impossible, because contrary to his pure nature, which is love. So is it morally impossible that his adopted children should do such, who are to imitate him in all good acts, as well as in an internal image and spiritual likeness. Here is the proof: "A good tree CAN NOT bring forth evil fruit." Matt. vii, 18. The word "can not" here expresses that which is *morally impossible*. Dr. Robinson fairly states its force when he says, "*ὁ δὲ δύναται, to be unable, I can not*, both in a physical and MORAL sense, and whether depending on the disposition and faculties of the mind, on the degree of strength or skill, or on the NATURE and external circumstances of the case." Here the "moral" impossibility rests in the "nature" of the case. It is true a bad man may bring forth good fruit, to human appearance, but God will not give him credit for it. He may be benevolent *because his neighbor is*, so as to equal him. He may preach "Christ even of envy and strife," and save a soul thereby, but not designing such good results, God can no more reward him for them than he can the Southern traitors who unintentionally overthrew their "sacred institution" of slavery, and thereby did a vast amount of good. He who kills his neighbor accidentally is not guilty of murder; while he who waylays him with an intent to kill, although foiled in his purpose, is a murderer in his heart, and is actually guilty. God looks at the design. Dr. Adam Clarke, on the words, *A good tree can not bring forth evil fruit*, makes a strong blow at Calvinism, and yet we do not see what is to save some Arminians from

the same stroke. He says, "*Love to God and man is the root of the good tree; and from this principle all its fruit is found. To teach as some have done, that a state of salvation may be consistent with the greatest crimes—such as murder and adultery in David—or that the righteous necessarily sin in all their best works, is really to make the good tree bring forth bad fruit, and to give the lie to the Author of Eternal Truth.*" Now, if the doctrine of Calvinists, that the righteous must "necessarily" sin, "is really to make the good tree bring forth bad fruit, and give the lie to the Author of Eternal Truth," is the thing not just as criminal in REGENERATED Arminians, who sin by *negligence* and *free will*? If the Arminian, born of God, commits that sin of *choice* which his Calvinistic brother thinks is of *necessity*, and if this deed in the latter, as viewed by the former, would *make the good tree bring forth bad fruit, and give the lie to the Author of Eternal Truth*, why do Arminian writers accuse Calvinists of what they themselves are guilty, when they attribute carnality to men born of God? Will the errors of our neighbors justify us in the same thing, simply because the *manner* of it differs? "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The Scriptures abound with passages showing that sin and its commission, on the part of a believer, is MORALLY IMPOSSIBLE. "Whosoever is born of God DOTH NOT COMMIT SIN; for his seed remaineth in him; and he CAN NOT SIN, because he is born of God." 1 John iii, 9. "We know that whosoever is born of God SINNETH NOT; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." 1 John v, 18. "Ye are the light of the world. A city that is set on a hill CAN NOT be hid." Matt. v, 14. "No man CAN serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye CAN NOT serve God and mam-

mon." Matt. vi, 24. "Ye CAN NOT drink the cup of the Lord, and the cup of devils: ye CAN NOT be partakers of the Lord's table, and of the table of devils." 1 Cor. x, 21. "What FELLOWSHIP hath righteousness with unrighteousness?" "What PART hath he that believeth with an infidel?" 1 Cor. vi, 14, 15. "Doth a fountain send forth AT THE SAME PLACE sweet water and bitter? CAN the fig-tree, my brethren, bear olive-berries? either a vine figs? so CAN NO fountain both yield salt water and fresh." James iii, 11, 12. We should not say from these passages that God takes the soul, regenerate, in part, and gives Satan a mortgage on the balance.

(6.) The objection is, also, calculated to destroy the *distinction* between the righteous and the unrighteous. The tree is to be KNOWN by its fruits. The works of the flesh and of the Spirit are strongly *contrasted* by St. Paul, Gal. v, 19-33. When St. John says that those who commit sin are of the devil, and that persons born of God do not commit sin, he immediately afterward speaks of this distinction as their *characteristic*, in these words: "In this the children of God are MANIFEST, and the children of the devil." 1 John iii, 10. We are to judge men by their deeds. But the objection before us erroneously destroys the Scriptural difference in human character, in attributing the works of bad men to the children of God. Of course, a distinction between errors of ignorance, and such like, and willful sin, will be allowed.

(7.) The objection is not a little calculated to lower the standard of true piety as to practical tendencies. For most men may more readily admit the doctrine of sin in believers than clearly see how to attain unto what is termed entire sanctification. They then become discouraged, not being able to see their way clearly in respect to the true standard of Christianity, and live to a consid-

erable extent indifferently. Would it not be much better, therefore, to cease to teach the notion of *sin in believers*, and strongly teach the doctrine of sin and its awful tendencies in *backsliders*? Would it not work *practically* as a theory? Should we not advise believers to constantly possess the blessing of the new birth which is plainly the Bible standard of experimental religion? For we do not say that it is quite likely that thousands in Christian Churches, who at one time were converted to God, spend years, if not all the rest of their subsequent lives, without ever feeling the witness of the Holy Spirit that they are the children of God. Now, leaving these remarks with the objector, we return to our argument directly. The Corinthians then needed, as the fruit of a *pure, regenerate* heart, *confirmation*, that is, an *establishing* of them in all outward duties. Verse 8 is a proof: "Who [Christ] shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." If any one is disposed to think entire sanctification to be taught in our text, in the sense of Mr. Watson, he ought first to remove the objections of various kinds which we have given in the first part of this work against that doctrine. Then, his readers will so clearly understand him, that his views on this important question will soon captivate the entire Christian world. We will again prove from Mr. Watson, by fair deduction, that the Corinthians, being regenerated, did not need entire sanctification as he understood it. In his third objection against the Calvinistic doctrine of the indwelling of sin in believers till death, he says: "3. The doctrine before us is disproved by those passages of Scripture which connect our entire sanctification with subsequent habits and acts, to be exhibited in the conduct of believers *before death*. So in the quotation from Rom. vi, just given, 'Knowing this, that the body of sin might be destroyed, that *henceforth* we should not serve sin.'"*

* Institutes, Vol. ii, chap. xxix.

Notice here particularly, (a) That, in this objection against Calvinism, Mr. Watson speaks *distinctly* and *professedly* in favor of "entire sanctification." (b) Of it having connected with it "habits and acts to be exhibited in the conduct of believers *before death*." (c) That the passage which he quotes in Romans, as proof of these "habits and acts" "before death," is chapter vi, 6. (d) In the sixth chapter, and indeed in the whole Epistle, St. Paul constantly argues the doctrine of justification by faith, and since regeneration is its "concomitant," the apostle speaks, in Mr. Watson's quotation, of regeneration *ONLY*, as opposed to the further idea of entire sanctification. (e) In the next verse from Mr. Watson's quotation, where the *scope* and *theme* of the apostle are the same as in his quotation, the verbal translation of the passage is: *For the one having died has been justified from sin*. Here the apostle was speaking of justification, and so used the very word *δεδικαίωται*, *has been justified*, as the margin of our Bible shows. We have already stated, that Dr. Adam Clarke says this verse means justification and also *entire sanctification*. In this place Mr. Watson, also, calls this very justification, which was the theme of the apostle, "*entire sanctification*" with its fruits "*before death*." Now, any one who will read these great and good men on this passage, bearing also in mind their view of complete sanctity throughout all their writings, can not help but see that they speak of the doctrine in this text in a *confused manner*. That is, in the midst of St. Paul's argument for justification, where he is rather speaking of its fruits, which Mr. Watson very properly calls "habits and acts," and in immediate juxtaposition with the very word *to justify* itself, they both speak of it as being *entire sanctification*. This is a confounding of their own doctrines and graces. And they, here, like Mr. Watson in his dictionary, manifest an absolute want of discrimination between their two blessings. The facts

in the case are these. The apostle speaks of justification, in its real saving nature, in a very full and strong manner. Because he does this, writers on entire sanctification, never having a clear Scriptural theory of the subject, stumble and fall into difficulty. Then, as a consequence, incidentally and unintentionally lay claim to justification and regeneration under the name of entire sanctification, simply because the completeness of the former, as a work of grace, deserves as strong language to describe it as the most sanguine entire sanctificationist can give to *his* doctrine. The claiming of this passage, so clearly favorable to justification and the new birth, is virtually giving up entire sanctification by making the blessings identical, a thing which our good authors have incidentally done. And if they are to be made the same, if a person regenerated is at the same time wholly sanctified, then, truly, the only way to conceive of such a work as the latter, in the nature of the case, is to suppose the regenerated man and the wholly sanctified, like the Siamese Twins, to be born at once! We arrive, then, at this conclusion; namely, that Mr. Watson has *incidentally* called that "entire sanctification" which a more careful criticism must term justification. In a word, that Mr. Watson and Dr. Clarke both have *incidentally acknowledged* that regeneration, as implied in justification, and what they call entire sanctification are the same thing. This same casual manner of expression on the impending theory, we have detected in the writings, also, of Dr. Peck, wherein all his evidences of entire sanctification we have shown to be simply the evidences of regeneration. The same characterizes Mr. Watson in his dictionary, wherein he gives the same outward proof to the one blessing as to the other; namely, keeping the moral law.

It being conceded, therefore, by a kind of incidental necessity, that the two blessings which we speak of are identical, as our authors have treated them, we hold, (f)

That Mr. Watson's proof-text in 2 Cor. vii, 1, does not and can not mean an *inward* work of grace, as he supposed; for we have shown, from approved authority, that the Corinthians were already regenerated several years before the apostle exhorted them to the perfecting of holiness. Therefore, keeping in mind our arguments for the sinlessness of regeneration, those who are Watsonians, as to this particular point, must take one horn or other of the dilemma; for if the Romans were wholly sanctified, in our author's use of the phrase, in the moment of their regeneration, then, since "God is no respecter of persons," and since regeneration one time is the same that it is another, the Corinthians were wholly sanctified about five years before the exhortation of our text, as certainly as the Romans were. Hence, the exhortation to them about "*perfecting holiness*" was altogether out of place, in Mr. Watson's view of it. So if we have him to reason over a converted *Corinthian*, as he does over a converted *Roman*, his friends will lose the proof-passage in question, by fair deduction, on the ground that a regenerated Corinthian must be as free from sin as a regenerated Roman.

As to the other point of difficulty, if it be denied that the Corinthians were all that grace requires through the one work, regeneration, then with the same propriety may we deny the "entire sanctification" of the Romans, and then Mr. Watson loses his argument against Calvinists. We will notice,

Second. The *context*, as to "THESE PROMISES" of which St. Paul speaks in Mr. Watson's proof-passage. Before considering this context, it is important to bear in mind, that when the apostle wrote this Epistle he did not divide it into chapters as our Testament is. These chapters were made, as Mr. Watson says, by "Cardinal Hugo de St. Cher, who in the twelfth century composed a concord-

ance, and to this end distributed the Bible according to his own discretion into smaller portions.”*

With this understanding of the subject in hand, we will regard the whole Epistle to the Corinthians as one uninterrupted discourse. We will also consider this first verse of the seventh chapter, which is our text, in immediate connection with the preceding chapter, and quote from verse 14 till we include our text. “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore THESE PROMISES, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Now, reader, the context and the proper connection of our text are before you. Several things are to be observed.

(1.) Our authors, who are themselves entire sanctificationists, connect our text with the preceding verses as we have done. On the phrase, “*Let us cleanse ourselves,*” found in our text, Mr. Wesley says, “This is the latter part of the exhortation, which was proposed, chap. vi, 1, and resumed verse 14.” Dr. Adam Clarke is to the same effect. He says, “The promises mentioned in the three last verses of the preceding chapter, to which this verse should certainly be joined.” By the words, “this verse,” Dr. Clarke means our text, which is Mr. Watson’s proof of

* Theological Dictionary, Article CHAPTERS.

entire sanctification, as a subsequent blessing in the soul to regeneration. Since, therefore, our text founds the exhortation, "perfecting holiness," on the fact of our having THESE PROMISES, and since the advocates of complete sanctity themselves declare THESE PROMISES to be the ones contained in the sixteenth, seventeenth, and eighteenth verses of the preceding chapter, the truth is as clear as a sunbeam, and the evidence *prima facie*, that the *theology*—that is, the theological sense—of the word *ἀγιωσύνην*, *holiness*, in our text, must be couched in, and obtained from, the three promises of the preceding chapter, to which it refers. We observe,

(2.) St. Paul's *design* in this whole exhortation, taken as one unbroken passage. (a) His intent was *positively* to forbid the *converted*, *Christian* Church of Corinth having friendly and intimate fellowship with the pagans by whom they were immediately surrounded. Mr. Wesley on the words, "Be ye not unequally yoked together with unbelievers," says, "Christians with Jews or heathens. The apostle particularly speaks of marriage; but the reasons he urges equally hold against any needless intimacy with them." This note of Mr. Wesley certainly looks very clear and sensible. Dr. Robinson on the word says that it is spoken "of Christians living in familiar intercourse with pagan idolaters." That this is the apostle's *design*, is shown from the strong contrasts which he has made. Thus he contrasts in strong interrogatories "righteousness with unrighteousness," "light with darkness," and "the temple of God with idols." His purpose is plainly to teach the very same thing which God commands all through the Old Testament, namely, that his people, of whatever dispensation of Church government, as a test of their covenant and spiritual relation to God, must not mingle with the wicked, profane, uncircumcised, and idolatrous people, so as to partake of their sins. This doctrine is forcibly inculcated on almost every page

of the Old Testament, under the full promise of the Divine protection in case of obedience, and under the heaviest denunciations for disobedience. Hence, the apostle quotes as much as three passages from the Old Testament in this very sense—that is, to dissuade the Corinthians as to any participation in idolatry, or in any way contaminating themselves with idolaters, just as God had done in his ancient Church. (b) *Negatively*, therefore, the apostle's *design* is very far from urging the Corinthians to seek entire sanctification, in Mr. Watson's sense and use of the text, unless the promises in the immediate context which he quotes will, on examination, be found to teach such a doctrine.

(3.) The promises which St. Paul quoted from the Old Testament must first be individually identified; secondly, they must be examined to see if they contain the doctrine claimed by Mr. Watson. The first promise is, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." That this is taken from Lev. xxvi, 12, is supported by the reference in our Bible, by Mr. Horne, page 104, and by the table of quoted passages in which the New Testament agrees with the Old, as given by Leander Van Ess in the back part of his copy of the Septuagint, published in Lipsiae, Germany, 1855. This text, therefore, is fixed by common consent. We will now examine it, and see if it will teach what some mean by entire sanctification. The words of Lev. xxvi, 12, are, "And I will walk among you, and will be your God, and ye shall be my people." This is a promise merely *on condition* of fidelity to God on the part of the Israelites; for the conditions are plainly mentioned, beginning at verse 1: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." Verse 2: "Ye shall keep my Sabbaths, and reverence my

sanctuary: I am the Lord." Verse 3: "If ye walk in my statutes and keep my commandments, and do them." Then the Lord promises many things to them, one of which is the blessing of our text, in verse 12, above quoted.

Mr. Watson's entire sanctification, therefore, is, in part, nothing else than simply the external observance of God's laws as opposed to idolatry, Sabbath-breaking, irreverence of God's sanctuary, the breaking of his statutes and commandments, as mentioned in the first three verses. The second promise is, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." That this is taken from Isaiah lii, 11, is supported by the same authorities given to identify the first promise; namely, our reference Bible, Mr. Horne, and the table in the Septuagint. The promise, therefore, which the apostle quoted is again fixed by learned men. We will now examine Isaiah lii, 11, and see if it teaches entire sanctity. The words are, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." This text seems to be an animated prediction commanding the children of Israel to depart from the Babylonian captivity, as he saw the day of their redemption therefrom approach. He commands them prophetically to go out of Babylon and again possess their own land. He perhaps foresaw that some of them would want still to remain in distant countries, which God did not design for his people. On their release he would have all to return to their own land. This is most likely the sense of the separate clause, "Depart ye," etc. They are all commanded not to touch the "unclean *thing*." Take particular notice that in our version of Isaiah, the word "*thing*," here, is in italic letters, to indicate that it is not in the original Hebrew, and so, when St. Paul quoted this passage in 2 Cor. vi, 17, he

did not use the word "*thing*." He omitted it entirely, and our translators supplied it, and there put it in italics also. This is a sad mistake. It very much perverts the sense. In Isa. lii, 11, after the word טָמֵא, (*tamē*), *unclean*, our translators should have supplied the word *person*. The proof of this from a Hebrew source is apparent. Gesenius, our great Hebrew lexicographer, says the word is spoken "of the Gentiles." He gives our text—Isa. xxxv, 8, and Amos vii, 17—as his proof-pas-sages. In Amos we read of a "*polluted land*." Here the word is translated *polluted*, and is applied to *land*; that is, a land foreign to the Jew, and unclean on account of it being trodden and inhabited by the *unclean* Gentile: so the word is here virtually applied to *persons*, although it grammatically qualifies "*land*." In Isa. xxxv, 8, the prophet speaks of the "way of holiness," and says, "The UNCLEAN shall not pass over it." In this we find that *man* or *person* is to be supplied in the mind, not necessarily in the text, for no one would surely think of a *thing* becoming a partaker of the glorious kingdom of Christ, of which the prophet speaks, but as opposed to unclean *persons*, it is said to be for "wayfaring men." This fixes the sense of the word *unclean*, as used in Hebrew—Isa. lii, 11—quoted by St. Paul. The prophet commanded them to depart to their own country, and not to touch the *unclean*, the *uncircumcised*, the *ceremonially unsanctified* pagan and idolater of any other nation. "On your release, get ye out of Babylon, and be ye separate from all unclean heathens. God will make way for your escape; he will watch and take up the rear, and be your rear-ward." So we would paraphrase. On the children of Israel doing this, the text gives them full assurance that the Lord will be their God. St. Paul obviously understood this passage in the very same sense. In his quotation of it we should supply the word *person* after ἀκαθάρτου, *unclean*, instead of the word "*thing*." St. Paul

must have due credit for a correct Hebrew use of the passage which he quotes, and this sense would be that the Corinthians must keep themselves, as Isaiah directed God's people before, from all idolatrous intercourse with heathens. Mr. Wesley saw plainly that it was an error to read the word "*thing*" in 2 Cor. vi, 17, and consequently he translated, "And touch not the unclean person." The reference in his margin is also to "Isaiah li, 11." The intention was lii, 11. Dr. F. G. Hibbard very properly says, when speaking on this verse, "Our English version reads '*thing*;' but this is unquestionably an error. The apostle was not speaking of *things*, but of *persons* with whom it was not lawful for a Christian to hold any religious fellowship, and he denominates them *unclean*.'"*

We see, then, that a fair exegesis of the apostle's words just agrees with the words of Isaiah, and does not give the least countenance to the doctrine of entire sanctification, in the sense of a greater work in the heart than regeneration, whether the former be regarded as distinct from the latter, or a continuation of the latter till the former blessing is obtained. All the promise that the quotation contains is one on God's part simply to *receive* his people, who will stand aside from the wrongs which the text forbids—who regard themselves as his holy people by ceremonial distinction and grace.

The third quotation of the apostle is not quite so easily identified as those we have already mentioned: Mr. Horne gives Jeremiah xxxi, 33, which seems very likely. In this the prophet speaks of the new covenant that God will establish under the Christian dispensation, at which time he promises to put his law in their "inward parts," "and write it in their hearts; and will be their God, and they shall be my people." There are two points in this prophecy which we may mention: First. It implies, from

* Christian Baptism, p. 134.

the fact of it speaking of his law in their "inward parts," that at the Christian dispensation God will still have a Church who shall observe his moral laws. Second. That he will be the God of that Church, as he was of the Jews, only under another form. These, then, are what the apostle means by "THESE promises" in Mr. Watson's proof-passage of entire sanctification. They are not promises, on the part of the Almighty, to grant any thing of that sort. On a fair exposition of them, Mr. Watson, and all who hold to the same view on that subject, will lose the text containing "holiness." It will not bear such a sense; but, on the other hand, his proof-text falls to our purpose, like an heirloom, in perfect accordance with all our arguments, that sanctification, perfection, and holiness, are simply the keeping of the commandments of God, as the fruit of regeneration, and as opposed to the breaking of those commands. We would beseech those who hold to this passage, as a proof of an *internal* work, additional to the new birth, never to investigate it. Just quote it; never bring in the context; never introduce the *design* of the apostle; for in so doing the reader or hearer might apprehend the drift, and detect the error. Like the Calvinistic doctrine of the "decrees," it will stand longer never to be preached or investigated before the people.

(4.) If we make the "PERFECTING HOLINESS" an inward work, it has *no context* to support such a view. It is absolutely opposed to the context. For (a) there is no inquiry as to what promises the apostle means when he says, "These promises." (b) There is no account of the context at all, as indicated by the word οὖν, (*oun*), "*therefore*." Mr. Horne, in his excellent Introduction to the Study of the Bible, under "Hints for examining the context," page 117, says, "First. Investigate each word of every passage. Second. Next examine the entire passage with minute attention. Sometimes a single passage will

require a whole chapter, or even several of the preceding and following chapters, or even the entire book, to be perused; and that not once, or twice, but several times. For instance, that otherwise difficult passage, Rom. ix, 18, *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*, will become perfectly clear by a close examination of the context, beginning at verse 18 of chapter viii, and reading to the end of the eleventh chapter; this portion of the Epistle being most intimately connected."

Again, under "hints for ascertaining the scope," page 116, he says, "The express conclusion, added by a writer at the end of an argument, demonstrates his general scope. Thus in Rom. iii, 28, after a long discussion, St. Paul adds this conclusion: '*Therefore we conclude that a man is justified by faith without the deeds of the law.*' Hence we perceive with what design the whole passage was written, and to which all the rest is to be referred. The conclusions interspersed through the Epistles may easily be ascertained by means of the particles, 'wherefore,' 'seeing that,' 'therefore,' 'then,' etc., as well as by the circumstances directly mentioned or referred to." Now, this is from a well-received work of one of the ablest of Biblical critics, a work, too, of *established* authority as to rules of criticism, even among entire sanctificationists themselves. Therefore, a demand of this rule, in an applicable case, will not be objectionable on the part of those who have adopted it, and the neglect of it in a proper place, as a means of eliciting the truth of a passage, must surely render such exegesis defective.

In fact, the good advice herein given by Mr. Horne has been incidentally, entirely, and unfortunately overlooked by writers on Christian perfection and sanctification in general. Mr. Watson has not even hinted at such a view of the context in this his proof-passage. Moreover, on the text held to by Calvinists, to part of which Mr.

Horne alludes, Mr. Watson makes a very able and successful defense of Arminian doctrine, in which he says, "As the passage stands in intimate connection with an important and elucidatory context, it ought not to be considered as insulated and complete in itself; which has been the great source of erroneous interpretations."* Every critic knows that this enunciation of Mr. Watson is very true, and yet never was it more applicable to any man's writings, perhaps, than to his own, when he claims 2 Cor. vii, 1, as a proof-text of entire sanctification, as he used the phrase. For as his text *stands in intimate connection with an important and elucidatory context, it ought not to be considered as insulated and complete in itself; which has been the great source of erroneous interpretations.* If Mr. Watson had not taken into consideration the *context* of the passage, and the *scope* of the apostle's argument, taking the text *as insulated and complete in itself*, the Calvinist would, at least, have held his own in the argument. Did not Mr. Watson, through mere oversight, consider his two proof-texts of "entire sanctification" *as insulated and complete in themselves?* We appeal to reasonable men who *think* for themselves, and whose rule of faith, with due regard for the writings of men, is the Bible. God is a consistent being. Divine revelation is consistent, because it has emanated from Him. All it requires is consistency of interpretation. Man is the most noble work of God in our world, yet at best he errs. Had this eminent theologian—perhaps surpassed by none—only investigated the contexts of both his proof-passages on the impending doctrine, as carefully as he did that one in Romans, as to justification by faith, against the notion of personal and arbitrary election, he never could have sustained himself on those passages, in the sense which he gives them, nor could his own mode of reasoning, admissible by all, fairly take them from him. Respecting these considera-

* Institutes, Vol. ii, chap. xxvi, p. 356.

tions, if Mr. Watson's view of this text and that of 1 Thess. v, 23, have been wrongly assailed, or in any way misrepresented by us, those who indorse him as to the point in question, and regard him as impregnable by argument, can, of course, easily overthrow our position, since error never can stand investigation.

(5.) Let not the objector say that the text speaks of "cleansing ourselves from all filthiness of the flesh and SPIRIT," and that, therefore, *there is sin in the believer which must receive a final stroke, which stroke must be entire sanctification*; for, first, granting that the word "spirit," in the text, means the internal soul of man, which is the subject of the regenerating Spirit of God, the outward sins of idolatry, and such like, which the apostle forbade, if committed, would, in some degree, affect the soul. Second. The πνεύματος, (*pneumatōs*), *spirit*, most likely in this case means the *disposition* of mind produced in the believer by the Holy Spirit. The word often has this use; e. g., Eph. i, 17: "May God give unto you the SPIRIT of wisdom!" Here it is so understood by both Dr. Robinson and Mr. Greenfield. Dr. Robinson on the word, under III, C, e, thus defines: "*The spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit, which corrects, elevates, ennobles, sanctifies their views and feelings; fills the mind with peace and joy; and is the pledge and foretaste of everlasting happiness.*" Under these words he gives several examples as follows: *That which is born of the Spirit is spirit*—John iii, 6—"Put for πνευματιζόν ἐστι, *is spiritual*; that is, has those dispositions and feelings which are produced by the Spirit of God." *Who walk not after the flesh, but after the Spirit*—Rom. viii, 1—"That is, not indulging the depraved affections and lusts of our carnal natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes." See Rom. viii, 2; iv, 5.

Compare also those passages which teach *humility* and a Christ-like mind, and we have the very same *theology* in other words; as, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart," Matt. xi, 29; "Let this mind be in you, which was also in Christ Jesus," Phil. ii, 5. Perhaps, therefore, the meaning of our word is as if the text read thus: *Let us cleanse ourselves from all filthiness of the flesh and of the DISPOSITION*—have no thought toward idolatry at any time. A mere thought or suggestion to sin is not in the least incompatible with the highest conceivable state of grace, since Christ "was in all points tempted like as we are, yet without sin." Third. Suppose sin did remain in the Corinthians as regenerated persons, and that the true sense of the passage is, that they *perfect holiness* in the sense of obtaining entire sanctification; then why did not St. Paul tell them to seek this great blessing by FAITH, since its advocates tell us it is so obtained, instead of exhorting them to *come out* from among idolaters, and *touch not* the unclean thing, and *separate* themselves from them? Are these, dear reader, the terms on which you would seek your INTERNAL, ENTIRE SANCTIFICATION? *Indeed*, we thought you sought it by *faith*! But this is by works. Therefore, it is the *fruit* of an internal grace *already possessed*—which can only be regeneration.

We notice finally,

3. 1 Thess. iii, 13: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts in holiness [*ἐν ἁγιωσύνῃ, en hagiosune*] before God." This text will readily appear to teach *outward holiness*, and not *internal* purity, except so far as the former marks and indicates the latter. The proof is in the passage itself. The apostle prays that there may be among the Thessalonians an *abounding in love toward all men*. This was for a certain end—"To the end he may

establish your hearts unblamable in holiness before God." All this is the same as the phrase, "This is the will of God, even your sanctification," only three verses further on in the Epistle, where the division of the chapters must not, in the least, be allowed to interrupt the sense, or bisect the context. Since we fully discussed this text, and its context, in Argument XVIII, we forbear saying any thing further on the text in question; for we find that St. Paul's doctrine is the same every-where, as to persons once converted, if they had not backslidden. It is invariably in substance, "How shall we that are dead to sin [by regeneration] live any longer therein;" "Walk worthy of the high vocation wherewith ye are called." John taught the same: "Whosoever is born of God [mark the degree—it is simply to be BORN of God] doth not commit sin." So says Peter: "Add to your faith [as the living instrument in your soul by which ye received regeneration, and as your true and only foundation on which to make any addition] virtue, knowledge," etc. We repeat it, in the face of the Christian world, that there is no other salvation, taught in the Bible or required of man by the "Searcher of all hearts," than simply to believe in Jesus Christ unto the regeneration of the soul, and then, always standing fast in this grace, as the fruit thereof, to keep God's holy commandments, *amen!* Here is the proof from which there is no appeal: "And this is his commandment: that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John iii, 23. What will the advocates of the peculiar theory in question do with this passage, even granting that their arguments and doctrine are true, except that they make the most irreconcilable jargon? This text is so plain that no sincere inquirer after truth can put any construction upon it only just what it says, whether he read it in the Greek or in the English. "Wayfaring men though fools," can not err herein, should they give it even

the most cursory reading, without seeing in it the whole duty of man both toward God and men. The terms here are easily understood. The words, "His commandment," either mean all the Bible, or the *full and complete charge* of Christ to men while he was on earth; that is, his whole Gospel as preached. In either case it means the *WHOLE WILL* of God. But all his will is fulfilled under two parts: (1.) *To believe in Christ*, which can mean neither more nor less than unto justification and regeneration; or, as we have before said, *to perform man's part in the Abrahamic covenant*. (2.) The second part is, *That we love one another*. This latter is Christian perfection. It is all the entire sanctification that there is. It is the fruit of the former. "Love is the fulfilling of the law."

Now, reader, please suffer a general remark before closing this argument. Observe, that the friends and favorites of complete sanctity can not comprehend their own doctrine for obscurity—they never can till they recant it; nor are they able to preach it systematically for the same reason; nor to experience it for the thick darkness in which it is enveloped; nor are they able to profess it to others, because to such it is inconceivable, except they ignore the "hope" of the regenerated which "maketh not ashamed;" nor is the Church decided on it, for want of a clear exposition on the subject; nor have they one *clear* passage in the Bible to sustain them, on account of a misapprehension of the terms of Scripture. But, as to our view of the subject, every step we take is plain—the next one plainer—their proof-passages fail on investigation, and all the Bible comes in to our support like as the rising god of day dispels the mist and darkness of night.

ARGUMENT XX.

Τέλειος—TELEIOS.

THE *teleios* argument we now take in hand. This word occurs nineteen times in the New Testament. It is used in the Septuagint as the Greek word for the Hebrew תָּמִים, (*tamim*), *perfect*, in some of the texts already examined where this Hebrew appears in the Old Testament. And since it was found, in that language, to signify *perfect*, in the sense of keeping the moral law, it follows that wherever the Septuagint uses *teleios* for that Hebrew word, it there means *perfect* in the same sense. Deut. xviii, 13, has: τέλειος ἔσῃ ἐναντίον κυρίου τοῦ θεοῦ σου, PERFECT shalt thou be before the LORD thy GOD. So in Gen. vi, 9, where it speaks of Noah. In both these places we have shown the sense in which the word is to be taken in the Hebrew. Of course it must have the same signification in the Greek. The Septuagint, therefore, comes in to favor our argument, showing that τέλειος, *teleios*, is descriptive of an outward work and not of an inward grace. It is proper to notice,

1. Matt. v, 48: "Be ye therefore PERFECT, [*teleioi*], even as your Father which is in heaven is PERFECT [*teleios*]." Several things concerning this text are to be observed.

(1.) Writers on Christian perfection hold it to teach an *inward* work by the word "perfect." In the "Plain Account of Christian Perfection," page 54, the question is asked, "Q. What command is there to the same effect?" That is, "Expecting to be saved from all sin," page 53. The answer is given, "A 1. 'Be ye perfect, as your Father who is in heaven is perfect.' Matt. v, 48." Dr. Peck, on page 205 of his *Christian Perfection*, Abridged Edition, in Lecture IX, under his "DIRECT SCRIPTURE

PROOFS," begins that Lecture in these words: "The purpose of the present lecture shall be to present the direct Scripture evidence of the attainableness of a state of entire sanctification in this life." Then on page 207 he says, "1. I first urge, that God commands us to be perfect. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Matt. v, 48." Both these authors, it may be seen from these quotations, hold this passage to teach an inward work, when we consider the sense in which they set forth the entire subject of perfection in their writings. This view seems to be pregnant with error. We propose to show that the perfection is *outward*. In this the Scripture shall be the proof. If it fail, where shall we go? We observe,

(2.) That the little word "therefore" in our text, which our authors have strangely overlooked, shows that the passage has a *context*, which must always agree in doctrine or theological sense, with the exhortation or command immediately following the word "therefore." The term "therefore" in the Greek is οὖν, *oun*. It is a contracted form of ἐόν, *eon*, the neuter Ionic form of the present participle of the verb εἰμί, (*eimi*,) *to be*, and radically signifies, *it being so*; hence, by an easy transition, it passes to the sense of then, *therefore*,* etc. Now, this "*it being so*," or "*therefore*," refers to the context just before. Our text being verse 48, we will go back and quote from verse 43, and this much of the chapter is all our argument needs as a context. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on

* See Groves's Greek-English Dictionary on the word, and Professor Alpheus Crosby's Greek Grammar, § 328.

the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? *Be ye THEREFORE PERFECT even as your Father in heaven is PERFECT.*" Do we not see, at once, that the perfection of our Heavenly Father, as taught in this context, consists in his loving his enemies? He makes the sun, essential to every temporal blessing, to rise on the "evil" man, and on the "good" alike. He is no respecter of persons. He sends the rain on the just who are fit for paradise, and on the unjust who are ripe for destruction and eternal banishment, making no distinction whatever, so perfect, that is, complete, is his love! So impartial are his attributes! It is Godlike to love an enemy and to confer upon him blessings. It is human to hate and to retaliate. This, then, is the perfection of our Heavenly Father. What perfect love! We must bless them that curse us like as he does them that curse him, while he sends them sun and shower; we must do good to them that hate us, like as he does to them that hate him. We must pray for them that despitefully use us, like as he does for his enemies through the mediation of his dear Son, our Savior. These things we are commanded to do, "that ye may be the children of your Father which is in heaven."

We hold that the term "perfect," immediately after the word "therefore," must be taken in this sense of the context. It will then mean the fulfillment of the moral law, and thus agree with the Old Testament use of the word as found in the Septuagint. The use of "therefore" in other places will prove this. For example, in the next chapter our Lord teaches his disciples how to pray, saying, "When thou prayest thou shalt not be as the hypocrites." Then he proceeds to tell about their ostentatious manner of praying—on the corners of the streets, etc., and as

opposed to this custom, so very unacceptable to God, he says, "Enter into thy closet;" "When ye pray use not vain repetitions as the heathens do," etc. He then closes this much of his discourse, pertaining to prayer in the command, "Be not ye THEREFORE [oðv, oun] like unto them." Is it not apparent, from these words and their conclusion, that the term "therefore" refers to the context where we have just quoted it, and where Christ was teaching his disciples to pray in humility, and not as those proud, formal Pharisees, whom he called hypocrites, pray? He tells his disciples to be unlike them; but if the concluding exhortation, "Be ye not therefore like unto them," be wholly disconnected from its context, as Mr. Wesley and Dr. Peck have taken our text, apart from its context, in their manner of quoting it in their works on Christian perfection, what is to show the characteristic in those heathens to which the disciples are to be unlike? Or, if the exhortation, thus isolated from its main discourse, be so employed, what authority have we for thinking that the pronoun "them" refers to heathens? Does it not just as much, under such a mode of interpretation, refer to the sun, moon, and stars? This may serve to convince us that the connective "therefore" introduces a conclusion which we presume no fair interpreter can overlook in fixing the meaning of the command, "Be ye not THEREFORE like unto them." The same may be said of verse 34, where it is said, "Take THEREFORE [oðv, oun] no thought for the morrow;" and verse 31, "THEREFORE [oðv, oun] take no thought, saying, What shall ye eat?" A score of such instances might be quoted. So the context just before our text, as already quoted, is strengthened in our favor by the fact that after Christ shows his disciples how sinful and unworthy men receive favors from him, so *we* ought to confer favors on such men also.

And since the context immediately before our text

savors much of almsgiving, and since Christ, in this part of his sermon, had this feature of Christian duty in consideration, and fully implied in the words "bless them that curse you, do good to them that hate you," he begins the next chapter—that is, he continues his discourse which is divided by the division of our chapters—with further instructions, as to the *manner* of doing this, saying, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." All this proves, if we had no other evidence in the case, that the perfection commanded by our Lord, since he enlarges on the subject both before and after our text, joining all together, and showing the relation of the parts to the whole by the term "therefore," consists in that *external* religion of almsgiving and of kindness to enemies, instead of an *internal* work which would here have no context to support it. This was an address to the "disciples," who were already pure in heart, and who did not need to be made any *purser*, but who were required to *keep the purity which they had*, and to bring forth the fruits of Christianity as exhibited in love toward all men—even to the blessing of an enemy.

(3.) The phrase "even as," in our text, does not fully convey the sense to the English reader. Many, at least, misunderstand it. I have personally asked not a few, what they understand by *our* being perfect even as our Heavenly Father. They have almost invariably answered, "*We must be perfect in our sphere as God is in his.*" This is very true, yet we are in darkness just as much as ever, since God's "sphere" is undefined in the same manner as his perfection is undefined. Their answer does not explain, but it simply changes the form of the difficulty. It is granted that the phrase "even as," in our text, may answer the true purpose as a translation, but it is not sufficiently expressive of the precise meaning, if taken as

an English phrase just as it stands ; since, as such, it has two meanings. It may signify, first, *equality*, in the abstract ; e. g., we may say, “the apple is *even as* large as the peach.” In this instance it expresses *equality*, as to size, in the objects compared. In this sense of *equality*, we think some have understood the phrase “even as,” in this text. Thus the mind has not been able to comprehend the duty enjoined. Regeneration has been lowered, as to its completeness as a work in the soul, the outward obligations of religion have received an inward sense, and man the finite, like Æsop’s frog swelling to equal the ox, has tried in vain to see how he can *equal* the infinite perfection of the infinite Father ! Second. The words “even as,” in our every-day sense, mean *likeness* or *resemblance in action* ; e. g., the teacher takes in hand the pen, and before the eyes of the young pupil he writes a copy, and says to the pupil, “Now, you write ‘*as*,’ or ‘*even as*,’ I do ;” “hold your pen ‘*as*,’ or ‘*even as*,’ I do,” etc. In such instances as these it is obvious that the phrase means *resemblance* or *likeness in action*. Rev. Richard Watson is exactly to the point here. He says, “The particle ὡςπερ, (*hosper*,) *even as*, does not here signify *equality* but *resemblance* ; an entire conformity to the full extent of our mental and moral capacity. Philo finely observes, ‘The best wish we can frame, and the very perfection of felicity, is a resemblance to God.’”*

The Greek word ὡςπερ, *hosper*, here translated “even as,” Greenfield thus defines : “*As, that is, in the same way or manner as*, Matt. vi, 2 ; xxiv, 38 ; *as, as it were, like as*, 1 Thess. v, 3.” Groves defines it, “*As, like, as indeed, like as*.” Dr. Robinson, “*As, just as, like as*, Matt. v, 48.” All these lexicographers, of good authority, give the one definition, “*like as*,” which we will adopt as the proper meaning of the term in our text. We will also give some illustrations of its use, as such will serve yet more to

* Exposition *in loco*.

make our argument sure and sound: "Do not sound a trumpet before thee [$\omega\sigma\pi\epsilon\rho$, LIKE AS, *that is, in the same manner as*] the hypocrites do," Matt. vi, 2. "When thou prayest thou shalt not be [$\omega\sigma\pi\epsilon\rho$, LIKE AS, or IN THE SAME MANNER AS] the hypocrites are," Matt. vi, 5. "The Holy Ghost fell on them, [$\omega\sigma\pi\epsilon\rho$, LIKE AS, or IN THE SAME MANNER AS,] on us at the beginning," Acts xi, 15. "He shall separate them one from another [$\omega\sigma\pi\epsilon\rho$, LIKE AS, or IN THE SAME MANNER AS] a shepherd divideth his sheep from the goats," Matt. xxv, 32. So we might go on to illustrate our word if more proof were needed. It ($\omega\sigma\pi\epsilon\rho$, *hosper*;) occurs in the New Testament forty-two times. Thirty-nine times it is rendered *as* in our English version; twice by the phrase *even as*, namely, in our text, and in Matt. xx, 28, "EVEN AS the Son of man came not to be ministered unto;" once it is rendered LIKE AS, namely, Rom. vi, 4, "That LIKE AS Christ was raised." I think it can not be doubted that the phrase LIKE AS, or *in* THE SAME MANNER AS, which we have adopted, will give the precise sense and translation of the word in the forty-two places. We plainly see, then, that it means *resemblance* in action. It does not express *equality*, we most confidently think, in one instance. It means *imitation* in *doing* something. In view of these arguments, and bearing in mind also what has been said as to the context, we would understand our text thus: "Be ye therefore [that is, *it being so*, that God's perfection consists in blessing both the evil and the good] perfect, [$\omega\sigma\pi\epsilon\rho$, LIKE AS, or IN THE SAME MANNER AS] your Father which is in heaven is perfect." *Imitate* him in that complete godlike love which alone can make you the true friend and benefactor of your enemies! *Imitate* his acts of mercy. Be ye perfect *in the same way or manner* as God is. In still greater proof of the impending idea, it is remarkable that our Lord, in our text, calls him "your FATHER which is in heaven," as if he had said, "You are his adopted children through

grace, now *imitate* him as ye did in earthly things your earthly father." How the little child will *imitate* the father! so must the child of grace imitate *his* FATHER. When the soul—the *internal* man—is regenerated, the Holy Ghost makes that spiritual man *to feel, to think, and to enjoy* himself; to be *like* Christ, because he is renewed into the Divine IMAGE. So, also, as to the *outward* man; his acts must *imitate* Christ's acts; that is, in plain words, the Christian must be like—IN THE SAME MANNER AS—Christ, both *inside* and *outside*.

St. Paul hit the idea, more than once, precisely, and well did he understand the theology embraced in our text, when he said, "Be ye therefore [οὖν, *oun*] followers [μιμηταί, *mimetai*, *imitators*, *mimics*, of course not in the ludicrous sense] of God as dear children, [*imitate* their parents and partake of their example]." Eph. v, 1. Observe that this text of St. Paul has a *context*, as the word "therefore" indicates. It is also the first verse of the chapter. The division of the Scripture into chapters separates this command from the context which justly, exegetically, and sensibly belongs to it, as found in the fourth chapter. The substance of this context, as to the theology, is just the same as that in our Lord's sermon. For, first, in both instances their words are addressed to *regenerated* people, to be observed as the fruit of that state. Second. The *sum* and *substance* of the context in each case is *love* to our fellow-men, or, in other words, the keeping of the moral law. For, says the apostle, in the verse before our quotation, "Be ye kind one toward another, tender-hearted, FORGIVING one another, even as [καθὼς,* *kathos*, IN THE SAME MANNER AS] God for Christ's sake hath forgiven you." Third. A third point of sameness is, that *forgiveness* is inculcated as in our Lord's

* Such is the force of this word in very many places. See Matt. xxi, 6, xxvi, 24, xxviii, 6; Mark ix, 13, xv, 8; Eph. iv, 17; John iii, 14, where it is rendered *as*. These will suffice.

sermon. Fourth. It is in *imitation* of God forgiving them through Christ. Did not St. Paul here teach Christian perfection just as clearly and as forcibly as Christ in his Sermon on the Mount, in words exactly corresponding, and yet he did not use the word "perfect" wherein the debate at issue consists, but his idea is that of *imitation*? This imitation is abundantly taught by the apostles, who use the word μιμητής [*mimetes*] seven times, one of which is already quoted. Thus, "Be ye followers [*imitators*] of me." 1 Cor. iv, 16. "Be ye followers [*imitators*] of me, even as I also am [*an imitator*] of Christ." 1 Cor. xi, 1. "And ye became followers [*imitators*] of us, and of the Lord, having received the word in much affliction, with joy in the Holy Ghost." 1 Thess. i, 6. "For ye, brethren, became followers [*imitators*] of the Churches of God." 1 Thess. ii, 14. "Be not slothful, but followers [*imitators*] of them who through faith and patience inherit the promises." Heb. vi, 12. "Who is he that will harm you, if ye be followers [*imitators*] of that which is good?" 1 Peter iii, 13. This word Dr. Robinson defines, "*An imitator, follower; in the New Testament only in the phrase μιμητής γίνομαι, to become an imitator, that is, to imitate; e. g., μιμέομαι.*" The verb μιμέομαι, *mimeomai*, is the root of this noun, last considered. The same author defines it, "Properly, *to mimic*, but in a good sense, that is, *to imitate, to follow as an example.*" It still holds out the idea of *imitation*. It occurs in the New Testament four times. Thus: "For yourselves know how ye ought to follow us, [*imitate* us,] for we behaved not ourselves disorderly among you." 2 Thess. iii, 7. "Not because we have not power, but to make ourselves an example unto you to follow [*imitate*] us." Verse 9. "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, [*imitate*,] considering the end of their conversation." Heb. xiii, 7. "Beloved, follow [*imitate*] not that which is

evil, but that which is good." 3 John, 11. Besides these, consider all those passages which include the idea of *imitation* in a general way, such as, "Be thou an EXAMPLE to the believers, in WORD, in CONVERSATION, in CHARITY," etc. 1 Tim. iv, 12. "For I have given you an EXAMPLE, that ye should do as I have done to you." John xiii, 15. "Take my yoke upon you, and LEARN of me: for I am MEEK and LOWLY in heart." Matt. xi, 29. The same thought is found in the Old Testament in all such passages as this, "Ye shall be holy: FOR I THE LORD YOUR GOD AM HOLY." Lev. xix, 2.

(4.) Some who have maintained that this text teaches an *inward* work, as expressed by the word "perfect," have also held that it is a *promise* and not a command, because the Greek verb *ἑσθες*, *esesthe*, translated "BE YE," is in the future tense. Hence they give it the idea of a promise, the same in sense as "*to sanctify you wholly*," as they use and understand this phrase. They, therefore, translate it, theologically as well as verbally, "*Ye shall be perfect*." Mr. Wesley, in his notes, makes this a promise of perfection *on condition*, that is, if ye do those things mentioned in our Lord's sermon which constitute the context to this text, then, as a *reward*—as a *result*, he seems to design us to understand—*Ye shall therefore be perfect*. But in his Plain Account of Christian Perfection, he regards the words of our text as a *command* that we should be perfect. Mr. Benson and Dr. Adam Clarke give it a future signification, and some of those mentioned regard it both as a promise and a command. Since this text is held as a strong proof of entire sanctification or Christian perfection, these terms being used interchangeably, to express an *inward* work of grace, since the idea of this text, as a promise, has had much attributed to it to favor Christian perfection, as thus subsequent and additional to the new birth, and since it is an open question, and not fully decided whether the

passage is to be taken as a promise in whole or in part, or whether it is to be understood wholly as a command, we propose to bring up the authority on both sides, and wherever the greater amount of evidence is, that side logically gains the question.

In this contest most respectfully we remark, that Mr. Wesley, Mr. Benson, and Dr. Adam Clarke are against us. That is, they hold that our text, as well as a command, has also a promissory character, some of them deeming it as such altogether, and some only in part. Here, then, are three great men who give, as such, their opinions. Now we shall meet these with *human* opinion also, and more of it in number and of quite respectable authority. After this we shall have quite a surplus of very good evidence to be applied wholly to our own favor. In this investigation we will present four classes of opposing testimony.

(a) The *commentators*. The point we wish to prove is, that notwithstanding the opinions of good and great men, and that some almost think it an unpardonable sin for a man *to think for himself*, and that the verb in the Greek is in the *future* tense, it is not to be understood as a *promise*, but as a *command*. Rev. Richard Watson says, "The verb is in the future, but used *Hebraice* (as a *Hebraism*) for the imperative."* Here is our "standard author" against the others. When the "standards" and DOCTORS disagree, must not the disciples *think* for themselves? Besides him, we understand Henry, Doddridge, Barnes, Burkitt, and Dr. Thomas Coke to take the word in the sense of a command. For some of them are not only clear in expression, but they comment on our authorized translation *as it is*, without criticism on the original. Here, then, it is presumable, are six commentators against three. Human opinion, especially when conflicting, being without authority, the question evidently can not be

* Exposition *in loco*.

decided by the commentators within our reach. Those who would hope for an inward spiritual blessing from the passage, in the sense of complete sanctity, simply because the verb is in the future, they therefore considering it a *promise* of such, ought, at least, to have their faith shaken in this direction on account of such a torrent of able and learned opinion against them, one of whom, as quoted, being a prominent and leading entire sanctificationist. We shall therefore present, as further opposing evidence,

(b) *Authorized translations* of the Scripture. First. The fact that the authors of our received version of the Testament have translated the text, "*Be ye perfect*," etc., where it was plain to their eyes that the Greek was in the future, they being excellent scholars, the presumption is altogether in our favor that they regarded it as a command, and so translated, that the English reader might understand it. Second. The vulgate or Latin version deserves notice. It reads thus: "*Estote ergo vos perfecti*," *Ye shall therefore be perfect*. This translation assumes this appearance not to indicate any thing like a future *promise*, but it is that proper form of the Latin verb exactly suitable to what we understand that meaning to be which should be given to this text. If the translator had used the short form of the Latin imperative, *este*, we should translate "*be ye perfect*." But this would not have indicated the obedience which the text enjoins as a standing *statute* of God which men are *commanded* to observe and obey. "The longer forms of the second person are used especially in reference to *future* time; e. g., in *laws*, *statutes*, and the like."* In Latin, "The imperative, both in the active and passive, has two forms: the imperative present and the imperative future. Both express a **COMMAND**, but also a **WISH**, an **ADVICE**, or **EXHORTATION**. The difference of the two imperatives is this: the imperative present expresses that some-

* Dr. M'Clintock's First Book in Latin, § 508, Rem. 2.

thing is to be done directly or at once: as, *lege*, read! *morere*, die! or that a thing which exists at present is to continue to exist, as *vive felix*. The imperative future puts the COMMAND in connection with some other action, and expresses that something is to be done in future, when, or as soon as, something else has taken place. It is, however, not necessary that the other action should be expressed in words, but in many cases it is supplied by the mind.* Again: "Hence the imperative future is properly used in CONTRACTS, LAWS, and WILLS, inasmuch as it is stipulated in them that things are to be done after a certain time; farther, in PRECEPTS and RULES of conduct, that is, to express actions which are to be REPEATED as often as the occasion occurs."† From this it will be seen, as this is the "imperative future," that is, future form of the imperative mode, first, that it never expresses a *promise*, but "*a command, . . . a wish, an advice, or exhortation.*" Secondly, that it is used "in *precepts and rules of conduct*; that is, to express actions which are to be *repeated* as often as the occasion occurs." That is, we are to be perfect, like as our Heavenly Father is perfect, just as often as we can confer a favor or blessing on our enemies, and such a desire to do good we must constantly maintain. We regard the *imperative* in this place, and in its future form, according to our learned author, as very expressive; for in using the form the translator evidently hit the true idea of the great Teacher, in setting forth our obedience to the "precepts and rules of conduct." It is enough that he used the *imperative* mode, and not the mere future tense of some other mode. Third. The German translation of this passage is very strong as a *command*, and not a promise: "*Darum sollt ihr vollkommen seyn,*" *Therefore ye are obliged to be perfect.* The German auxiliary verb *sollen*, from which the form "*sollt*," above given, is derived, is thus defined

* Zumpt's Latin Grammar, § 583.

† Ib., § 584.

by Oelschlager: "*To be to; to owe; to be obliged, shall; to be said to.*" Woodbury, speaking of the verb *sollen*, says, "The primary and prevalent use of *sollen* is to indicate OBLIGATION or NECESSITY. What particular word or phrase shall be employed to translate it, in any given case, must be determined by circumstances. It is only necessary always to adhere to the *primary* idea; for in whatever way expressed, that primary sense MUST be kept in view. The following examples will be sufficient to show this: *Du sollst das thun*, Thou art to (that is, art *obliged* to) do that."* Three translations, at least, favor the idea of a command; with no propriety do we see how they can be understood to favor a promise. We shall offer as further opposing evidence to the text as a promise,

(c) *Grammatical authority.* Professor Crosby says, "A wish is expressed either with or without a definite looking forward to its realization. In the former case, it is expressed by the *primary* tense; in the latter case, by the *secondary*. In the former case, if the wish is expressed with an *assurance* that it will be realized, the *indicative future* is used."† As an example, he quotes and translates a passage in Plato's Protagoras, 338, a: "*ὥς οὖν ποιήσετε, καὶ πείθεσθέ μοι*, *thus then* [you will do] *do, and listen to me.*" Here is the future used for a command—that is, for the imperative. The Savior evidently "wished" his disciples to be perfect. He surely wished it with a *definite looking forward to its realization*; expressing a wish with an *assurance that it would be realized*, he used the *indicative future*. So says the poet: "He wills that I should holy be." This savors none of the doctrine of a promise, even under the milder idea of a wish. The reputable Dr. Winer says, "In Greek usage the future is a milder mode of expressing commands and incitements than the imperative. (Matth. II, 1122, Bern-

* Woodbury's German Grammar, § 83, Rem. 13.

† Greek Grammar, § 597.

hardy 378, *comp.* Sintenis *ad Plut. Themist.*, p. 175.) Accordingly some will interpret Matt. v, 48, ἑσθλα οὖν ὑμεῖς τέλειτοι; *you will therefore* [I expect it of you] *be perfect, comp.* Xen. Cyr. 8, 3, 47. But this requirement, an imitation of the words in Lev. xi, 46, might be designedly used as the future for the imperfect. But in the Old Testament passages containing legal requirements, (compare the quotations in Matt. v, 21, Acts vii, 37, xxiii, 5, Rom. vii, 7, xiii, 9; compare also Heb. xii, 20, Fritzsche *ad Mr.* p. 524,) the future is rather stronger than the imperative; *thou wilt not kill*, (where the not killing is represented as a future act, and consequently unalterable,) that is, *thou shalt not kill.*"*

A few remarks are needed on this quotation. First. He refers to Lev. xi, 46, which is verse 45 in our version of the Bible, and also in my copy of the Hebrew Bible.† The reference is either erroneous or he has followed another edition of the Hebrew text; the meaning, however, is clear. Second. He says the "future for the imperfect." By the word "imperfect," he meant the Hebrew "relative future," as Dr. Nordheimer calls it, or "*vav consecutive of the perfect*," as Gesenius terms it. The Hebrew scholar knows what these phrases mean. For the satisfaction of the English reader, it is sufficient to say, that it is a peculiarity in the Hebrew language whereby a perfect tense of a verb is changed into a future; that is, perfect in *form*, but future in *signification*. This passage to which he refers in Leviticus reads thus: "Ye shall therefore be holy, for I am holy." The verb, here translated *ye shall be*, in the Hebrew is וְהָיִיתֶם, *wih' yithem*, which is the *relative future*. Dr. Winer calls it the *imperfect*, because Hebrew authors call the verb in this form by different names. Dr. Nordheimer calls that the *future* which Gesenius calls the *imperfect*. Hence what the

* Idioms of the Language of the New Testament, § 44, 3.

† Theile's edition, Leipsic, 1849.

former would call a *relative future*, the latter, analogically, would call the *relative imperfect*. And omitting the word "relative" in both instances, the *future* of Dr. Nordheimer's expression is the *imperfect* in that of Gesenius's. We see, therefore, that Dr. Winer, supposing him to use grammatical terms as Gesenius did, is made, virtually, to say that St. Matthew used the Greek future for the Hebrew future; and that he used it *in imitation of the words in Leviticus*. But in Leviticus the passage is a *command* to be *outwardly* holy, as opposed to the idolatry forbidden in its context, where it says, "Ye shall not make yourselves abominable with any creeping thing that creepeth," etc. This command, to which Dr. Winer refers, was given to the children of Israel *consequent* on the statement of what the Lord had done for them—"I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy." Verse 45. And says Dr. Nordheimer, "A command issued as the *consequence* of some preceding statement frequently begins with a relative future."* Here he gives several examples of the relative future corresponding, precisely, to the use of it in the passage in question; as, "Circumcise therefore [וּמִלֶּהֶם] the foreskin of your heart," Deut. x, 16; "Therefore love thou [וְאַהַבְתָּ] the Lord thy God, and keep [וּשְׁמַרְתָּ] his charge," Deut. xi, 1; "Act therefore [וַעֲשֵׂתָ] according to thy wisdom," 1 Kings, ii, 6.

We, therefore, come to this conclusion, that Dr. Winer understood St. Matthew, in our text, to use the future "in imitation of the words in Leviticus," as an *imperative*, as was the custom of the Hebrews. This is quite apparent from the fact that he is treating of the use of the future as an imperative in the place where we quote him, and where he actually names the very passage—Matt. v, 48—in question. This he does where he speaks of the

* See Critical Heb. Grammar, Vol. ii, § 986, 2.

future being *stronger than the imperative*. Therefore, we have seen that both Dr. Nordheimer and Dr. Winer, comparing the passage in Leviticus with our text, hold that the Hebrews used the relative future of their language for the *imperative*, the latter holding that St. Matthew *imitated* that usage. This may seem very likely when we remember that Christ, who speaks to the Jews in Matthew in the Greek, was the "Angel of the Lord," of the Old Testament, that spoke to the same people, as a nation, in the Hebrew, at which time he gave them the same theology that he preaches on the mount. How reasonable that he should *imitate* the ancient Hebrew by using the future for the imperative! Rev. Richard Watson well remarks, in his Introduction to St. Matthew's Gospel, that "it was in the first place designed for the Jews;" the people who, from of old, had received this mode of expression, and understood it. And as Dr. Nordheimer says, above quoted, that "a command issued as the *consequence* of some preceding statement, frequently begins with a relative future," we may ask, is not our text in Matt. v, 48, most assuredly a Hebraism, as Mr. Watson says, from the fact that Christ "issued" "commands," as "preceding statements," in the context, saying, "Love your enemies," etc.? The passage, both as to words and context, agrees with that in Leviticus.

(d) As a fourth opposing evidence, we present now the Scriptural use of the future tense. We have given under letter (c) in the quotation from Dr. Nordheimer, both authority as to Hebrew usage, and, also, as to the Scriptural use of the future for the imperative. The Old Testament abounds with such authority, and it receives the sanction of all good Hebrew grammarians. The four verbs above given in the Hebrew, namely, *circumcise*, *love*, *keep*, and *act*, stand respectively in the Septuagint in the future, although the sense is imperative. Thus: περιτεμεῖσθε, ἀγαπήσεις, φυλάξῃ, ποιήσεις. We now call attention to

some places in the New Testament, included in the parenthetic part of the quotation above given from Dr. Winer. He gives them his sanction, as being passages like the text in question, where the future is used for the imperative; that is, for commanding. He mentions Matt. v, 21, "It was said by them of old time, thou shalt not kill;" *φονεῖς*, the *future* for the imperative; for surely this is not a promise. He also mentions Acts vii, 37, "A prophet shall the Lord your God raise up, . . . him shall ye hear;" *ἀκούσεσθε*, the *future* again. And Acts xxiii, 5, "Thou shalt not speak [*ἐρεῖς*, *future*] evil of the ruler of thy people." So Rom. vii, 7, "Except the law had said, Thou shalt not covet;" *ἐπιθυμήσεις*, *future*, to express command. He also refers to Rom. xiii, 9, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, . . . Thou shalt love thy neighbor as thyself." Here the future is found in the Greek six times, as it is in the English, to express a command. And these commands, as quoted by the apostle, are found in the Decalogue, in the Hebrew, to be in the future, and so Dr. Nordheimer says, "Prohibitory commands are always made by means of the future, with לֹא or לֹכֶה, (*al* or *lo*,) *not*."* In the above instances the "prohibitory commands" of God are given in the future of their respective verbs, and the apostle in the next verse says, "Love is the fulfilling of the law," yet the law taken in all its parts, as above quoted from the apostle, is set forth *in the future*. Hence, observe the close analogy in the words of St. Paul, to those of our Lord in Matt. v, 48. In the beginning of the immediate context to this passage Christ begins, "Ye have heard that it hath been said, Thou shalt love thy neighbor," using the future. He then gives the same in substance that St. Paul gives, and sums it up in one command in the future,

* Hebrew Grammar, § 996.

"*Ye shall be perfect.*" Paul, also, declares the sum of the law in one command, in the future, "*Thou shalt love thy neighbor as thyself.*" Since Scripture is the best proof, we may observe what is in the context. It has already been shown that our text has a *context*, indicated by the word "therefore," and that the command to be perfect is the sum and substance of the context expressed generically in the one word "perfect." The command of our text sums up all the context as far back as to the beginning of our Lord's discourse. Now, those who take our text in the sense of a promise, themselves agree that the perfection spoken of is a *resemblance* to God, an *imitation* of God's acts of mercy, goodness, and love. Yet in all these places in the context, where the *parts* of the moral law are substantially expressed, they are in the form of *commands*, and not in the form of *promises*. How, then, when the sum of them all is contained in our text, can those who pronounce it a promise maintain their ground? For if it be such, they must throw away the context *entirely*. For it is simply condensed in the declaration, "BE YE THEREFORE PERFECT." This being so, we can not interpret our text in any other sense than that which we give its constituent parts in the context. If it is a promise its parts must be. And apart from its context, we can no more interpret our text than he who has never seen it.

(5.) The *identical* account in St. Luke vi, 36, being a record of the same sermon of our Lord by another historian equally credible, completely explodes the idea of those who think our text in Matthew is to be understood as a promise. Luke has it, "Be ye therefore merciful, as your Father also is merciful." A few things as to this passage are to be considered. (a) Our brethren who hold to the doctrine of Christian perfection or entire sanctification, which are one and the same, as a greater *internal* work of the Holy Spirit than regeneration, entirely distinct from, and subsequent thereto, themselves admit this

passage in Luke, and our text in Matt. v, 48, to be the same in signification, the same in theology, and in every other feature, except that the two evangelists used different words to express the true sense of our Lord's sermon. Rev. Richard Watson, in his exposition of Luke vi, 36, speaks of "*the parallel place in Matthew,*" where he means Matt. v, 48. Nor would any fair reasoner on sacred things presume to deny the fact that both evangelists gave the one meaning of the same sermon in different words. (b) The passages have, in substance, the one context, so far as it relates to the sense, we may say *word for word*. (c) The word *Ἔσεσθε*, (*esesthe*,) *ye shall be*, in Matthew, which several able scholars and critics take to indicate a *promise*, simply because it is in the future, and because they overlook the fact that it is a Hebraism, is wholly wanting in Luke, and *Γίνεσθε*, (*ginesthe*,) *become ye*, used in its place. This is translated "be ye" in our version. Is not this enough to ruin their view, so far as they look for any thing in the corresponding text in Matthew to support them under the idea of a promise? It is sufficient to notice that St. Luke uses the *imperative* mode, and not the future *for* the imperative, as Matthew did; a fact that will settle the opinions of those who maintain that the latter teaches a promise because he used the future. In what Greek or Hebrew Grammar shall we find it taught that the imperative mode indicates a promise? Where shall we find an example? As to the form of the verb used by St. Luke, we may apply the words of Dr. Winer: "The imperative present denotes an action being now done, or continuing, or OFTEN REPEATED."* Are not our acts of mercy to be *often repeated*? (d) St. Luke employs the word *καθὼς*, *kathōs*, translated *as*, instead of *ὡςπερ*, *hosper*, which is in Matthew. The former, however, is to be taken in the very same sense which we have given the latter. Of this word, Dr. Robinson says it

* Idioms, §. 44, 5, b.

properly implies "manner." It is a word quite regular in its meaning; it is found in the original of the New Testament one hundred and eighty-two times; it is rendered in our authorized version by the word *how* once, once by the phrase *according to*, four times by *according as*, once by *when*, twenty-four times by *even as*, and one hundred and fifty-one times by the word *as*. Perhaps in all these last instances, as in the passage in question, this term *as* has the force of LIKE AS, or IN THE SAME MANNER AS. "Be ye therefore merciful IN THE SAME MANNER AS your Father," etc. "IN THE SAME MANNER AS Moses lifted up the serpent," etc. (e) Instead of the word τέλειοι, (*teleioi*,) *perfect*, as found in St. Matthew, St. Luke uses οἰκτίρμονες, (*oiktirmones*,) *MERCIFUL*. Here St. Luke just agrees in sense with St. Matthew. Mr. Watson very correctly observes, "For 'perfect' St. Luke uses 'merciful;' THE MEANING BEING THE SAME. It is the Divine PERFECTION OF LOVE which we are to IMITATE, in its PRINCIPLE and in its ACTS. 'God,' says Augustine, 'is perfect in mercy, both in pardoning and in conferring benefits; so be you perfect, both in forgiving wrongs, and in conferring your favors and benefits upon such as need them.'"*

One of two things, therefore, this argument requires of those who hold that St. Matthew is to be understood in the sense of a promise. Either to say that the passages are not the one thing in substance, being a particular part of Christ's Sermon on the Mount, wherein he inculcates acts of love and mercy, or else to say that the phrase, "Be ye therefore *MERCIFUL*," is also a promise! If they say the former, let us then mutually agree that there are no accounts, at all, mentioned in the Gospels which are related by any more than one of the evangelists! If they claim the latter, we may also mutually grant that there are no commands, at all, in the Bible, as

* Exposition in loco.

to our outward duty as Christians—that the Decalogue contains ten *promises*! If Matthew, by our text, meant a promise, so did Luke; if he did not, neither did Luke. But since the latter can *not* be taken as a promise, the former can not. We have written at length on this point, because we understand some to regard our text in Matthew as a promise that we *shall be perfect*—that is, “wholly sanctified”—as a second blessing, on condition that we do the things which our Lord teaches in his sermon, as the immediate context to this text; as if he had said, “Do all these things which I command you, and then if ye do, I will in return give you the Holy Spirit *inwardly*, in the sense of ‘entire sanctification’—I will ‘sanctify you wholly.’” This is really the sense in which we understand some who write on our text in Matthew. E. g., Mr. Wesley says, “How wise and gracious is this, to sum up, and, as it were, seal all his commandments with a promise! Even the proper promise of the Gospel! that he will *put those laws in our minds, and write them in our hearts.*!”* We think the reader is perhaps now ready to agree with us that our text is a *command*. So Dr. Peck understood it. He makes it one of his “DIRECT SCRIPTURE proofs” of an *inward* work of grace over and above regeneration! Ought not such writers to give us a work on “Christian MERCIFULNESS,” in order to be consistent, and make this doctrine synonymous with “Christian perfection” and “entire sanctification,” and make all three subsequent to regeneration, as an *inward* and *thorough* work of the Holy Spirit, destroying all sin from the soul of him who is BORN of God, and urge men every-where to seek it by FAITH till they find it, and bring up St. Luke vi, 36, as “DIRECT SCRIPTURE PROOF!” We mean proof “of the attainableness of a state of entire” MERCIFULNESS “in this life!”

We finally conclude that our text in Matt. v, 48, has

* Notes *in loco*.

not been very critically examined by those who have written in support of Christian perfection. It looks somewhat suspicious as a text to sustain that doctrine. Like other proof-passages of such an inward grace, it turns out to prove the outward part of Christian life, and is, therefore, in our favor instead of being against us.

The word τέλειος, (*teleios*,) *perfect*, occurs in the New Testament nineteen times. In Matt. v, 48, we have just examined it, as applied to man. In that same verse it is applied to the Father. Seventeen passages still remain, which we will soon dispose of. In James i, 4, it is applied to "work:" "Let patience have her PERFECT work;" in verse 17 to "gift:" "Every PERFECT gift is from above;" in verse 25 to "law:" "PERFECT law of liberty." Rom. xii, 2, it is used with "will:" "PERFECT will of God." Heb. ix, 11: "More PERFECT tabernacle." In 1 Cor. xiii, 10, it is applied to the abstract: "When that which is PERFECT is come." Here are six passages more in which it is not once used to qualify *men*, but *things*, and hence no argument is needed. James iii, 2: "If any man offend not in word, the same is a PERFECT man." Dr. Clarke says, "To understand this properly, we must refer to the caution St. James gives in the preceding verse: *Be not many masters, or teachers*. Do not affect that for which you are not qualified; because, in your *teaching*, not knowing the heavenly doctrine, ye may *sin* against the *analogy of faith*. But, says he, *if any man offend not*, (ὁὐ πταίει, *trip not*, ἐν λόγῳ,) *in doctrine*, teaching the truth, the whole truth, and nothing but the truth; the same is τέλειος ἀνὴρ, *a man fully instructed* in Divine things. How often the term λόγος, *logos*, which we render word, is used to express *doctrine*, and the doctrine of the Gospel, we have seen in many parts of the preceding comment. And how often the word τέλειος, *teleios*, which we translate *perfect*, is used to signify an *adult Christian*—one *thoroughly* instructed in the doctrines of the Gospel, may be

seen in various parts of St. Paul's writings. See, among others, 1 Cor. ii, 6; xiv, 20; Eph. iv, 13; Phil. iii, 15; Col. iv, 12; Heb. iv, 14. The man, therefore, who advanced no false doctrine, and gave no imperfect view of any of the great truths of Christianity, that man proved himself thereby to be *thoroughly instructed* in Divine things; to be no novice, and, consequently, among the *many teachers*, to be a *perfect master*, and worthy of the sacred vocation." In this note of Dr. Clarke, including the passage on which the note is given, he refers to seven passages in which, in every instance, he regards the word *τέλειος*, (*teleios*,) *perfect*, as signifying perfection in *knowledge*; that is, in the knowledge of the Gospel, as opposed to Jewish and false doctrines. His favorite words are "thoroughly instructed." By this phrase he defines it in several of the passages referred to. And the six references, in the above quotation, except Col. iv, 12, are held in the same sense by Dr. Robinson, in his Greek and English Lexicon of the New Testament. At the second definition of the word *τέλειος*, *teleios*, he says, "*Of full age, adult, full grown*; of persons. . . . In New Testament tropically of persons *full-grown* in mind and understanding, *ταῖς φρεσίν*, 1 Cor. xiv, 20; or in knowledge of the truth, 1 Cor. ii, 6, Phil. iii, 15, Heb. v, 14; or in Christian faith and virtue, Eph. iv, 13." Since, therefore, these great men settle these many of the passages which contain our word, we need not argue it, having them, at least thus far, in our favor. Fifteen of the nineteen passages containing the word we will now regard as settled. In none of them have we any reason to believe that the perfection intended has any such a sense as that which men mean by what they have been accustomed to call "Christian perfection," as an inward work.

The remaining four texts we will now briefly examine.

Matt. xix, 21: "If thou wilt be PERFECT, [*τέλειος*,] go and sell what thou hast, and give to the poor," etc. We

remark, First. This passage teaches Christian perfection, as much as any passage in the Bible; but why is it that writers on the subject do not quote this as a proof-passage? Does not Christ here teach a man how to be a PERFECT Christian, not in knowledge, but on the simple condition of, "If thou wilt?" Second. It is manifest that if taken as a proof-passage of Christian perfection, by those who may claim any force from the word as to an *inward* work, and subsequent to regeneration, it will prove too much. For, while they hold that Christian perfection is attainable *by faith*, it is here clearly taught *by works*: by selling what one has and giving to the poor, in such cases as this where one makes his possessions his god. Third. Since it is Christian perfection *by works*, it just agrees with our exposition of Matt. v, 48, and, moreover, it has the sanction of both Mr. Wesley and Mr. Watson, if we regard Christ in this place as teaching Christian perfection as the fruit and proof of justifying faith. For, if our Lord did not teach it in this sense, his expression must be taken in the sense of obtaining salvation by works, and, therefore, would be contradicted by all the rest of the Bible as to justification by faith. Those who hold Christian perfection to be a great extra work in the soul, are contradicted, not only by this text, which shows it to be by works, but also, if they should follow Mr. Wesley and Mr. Watson, they would come over on our side and hold the doctrine to be the outward acts of morality, which must not be done as the moralist and ostentatious Pharisees do such acts, but as the fruit of the Divine image within the heart. On the words of our Lord, *If thou wilt enter into life keep the commandments*, Mr. Wesley says, "From a principle of loving faith. Believe, and thence love and obey. And this undoubtedly is the way to eternal life. Our Lord therefore does not answer ironically, which had been utterly beneath his

character, but gives a plain, direct, serious answer to a serious question."

We conclude from this that Mr. Wesley understood our Lord to teach, that the young ruler was to keep the commandments *from a principle of loving faith*. To sell what he had and to give to the poor would have been a complete proof of the sincerity of such faith. And since all the commandments are fulfilled in the one word LOVE, this selling of his property, and parting from his bosom sin, in benevolent contributions to the poor, would have been the fulfillment of the moral law. This done from "FAITH," as Mr. Wesley has it, we hold to be Christian perfection. The law must be fulfilled in this sense before we can enter eternal glory. We must be PERFECT. Reader, let go the world. Love it not. CHRIST thy GOD says SELL it. Help the poor and the needy for HIS sake. Mr. Watson gives a long and good exposition of this passage. We will quote a few words, "The answer of our Lord is not to be understood as given with reference to the covenant of works, the ground on which some commentators place it, under the idea that if it was a serious and not a hypothetical direction, it would be inconsistent with the doctrine of justification by faith. The answer is to be considered with reference to the young man's question, which was, not, 'How shall I be justified?' but 'How shall I enter into eternal life,' or be finally saved? It is in no respect, therefore, an answer inconsistent with Christian doctrine, which, while it teaches that we are justified by faith only, as strongly enjoins that, if we would enter into life, and be finally saved, we must keep the commandments. The connection of this obedience with the atonement, and the work of the Holy Spirit in the heart, it is true, is not fully brought forward; but nothing is said contrary to either, and the case did not as yet require farther doctrinal explanation."*

* Exposition *in loco*.

This much from Mr. Watson teaches us, that the drift of our Lord's conversation with the ruler was as to the *keeping of the Divine law or commandments* as the evidence of justifying faith. This may be expressed, in short, by one loving Christ so as to make a full sacrifice of all that he calls his, of loving the poor, the distressed, and THE OPPRESSED, unto the giving of all—unto the fulfilling of the moral law upon them in acts of mercy and love for Christ's sake. This we understand to be the view both of Mr. Wesley and Mr. Watson as to this perfection. What difficulty we have occasionally to keep these great and good men from *incidentally* coming in and running off with our view of the question! Here is Christ's view of Christian perfection again taught, as consisting in outward acts of love, just as he taught it in his sermon in Matt. v, 48, and as Luke expresses the same in the corresponding passage by the word *MERCIFUL*. Those who hold the doctrine to be an inward work of the Holy Spirit, and distinct from the new birth, ought to take this passage as one of the "DIRECT SCRIPTURE PROOFS" of their position, and do the best they can with it; for it is a text in which our Lord taught Christian perfection, Mr. Wesley and Mr. Watson themselves being judges, just as clearly as he taught it in Matt. v, 48, and in Luke vi, 36, in all which places it consists in legal obedience manifested in acts of charity and mercy. Why do such writers omit this passage? It suits us exactly. Further, Col. i, 28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man PERFECT [*τέλειον*] in Christ Jesus."

1. This text does not teach Christian perfection as some use this word. It is here the result of being *warned* and *taught*, as the passage itself shows. It is represented as the work of St. Paul, and other ministers, and not as the work of the Holy Spirit.

2. If Christian perfection be a thorough work of God

in the soul, consisting of the destruction of *all sin*, then, truly, such a doctrine has no place here; for, in chapter ii, 13, of this Epistle, there is as strong language employed to express a perfect work of grace in the heart, as any writer on complete sanctity *can* employ: "And you being dead in your sins and the uncircumcision of your flesh, hath he QUICKENED TOGETHER WITH HIM, having forgiven you ALL trespasses." Now more than this seems really inconceivable. Then, why should the apostle "warn" and "teach" the Church that they might obtain what they already possessed? If they needed the finishing stroke to sin, which our brethren call "entire sanctification," that *need* supposes sin to be yet in them as believers; for *sin in believers* is the creed, in order to make room for "entire sanctification." But our quotation says that they were forgiven "ALL trespasses" or sins; therefore, to say that sin was in them, granting that they had not backslidden, is to contradict St. Paul, and there is an error somewhere. Even if we should admit that in all the Apostolic Churches there were *envyings, covetousness, and fornication*, and all such things, surely we are not to attribute such sins to *believers*; we must attribute them either to such as enter "not by the door into the sheep-fold, but climbeth up some other way;" to such, too, as Jude speaks of when he says, "There are CERTAIN men CREPT IN UNAWARES, . . . ungodly men," or else attribute such iniquity to men who, like Judas, had fallen by TRANSGRESSION. When the apostles point out and denounce evils in the Church, *in a general way*, speaking to the people *en masse*, we must not apply the sins thus spoken of to *individual believers*. For instance, it is hinted to a faithful pastor that one of his flock becomes occasionally intoxicated; granting him a Church relation under the circumstances, the preacher denounces the crime of drinking in strong terms in his public ministrations. Is the stranger who happens to be

present, and hears the discourse, to suppose that his entire congregation are *drunkards*? Surely not. Such a position would prove too much; for if the whole Corinthian Church was guilty of what Paul described when he said, “Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God”—1 Cor. vi, 10 — then the whole Church at that time was only ripe for eternal banishment from God. The doctrine of sin in believers from such considerations as these facts can not stand. Moreover, there is abundant proof to show, that both in the Jewish and Christian Churches, their sins are to be attributed to a *wicked part*, and not to the *pious whole*. (a) Dr. Hibbard properly says, “The Israelites were declared a *holy people*, not because they were ALL morally holy; FAR FROM IT; but because by profession they belonged to God, who had separated them from all other nations, and sanctified them unto himself by external rites; because they professed the true religion, which MANY among them really attained in an illustrious degree.”* Thus some were in the Jewish Church not as the pure in heart, but by mere *profession*; and, alas! such has always been the case, even to the present day. (b) The Scripture is full and plain on this point; e. g., there were several wicked kings in Israel, as Jehoahez, Hoshea, and others, who “did that which was evil in the sight of the Lord.” In 1 Kings, chapter xix, many are represented of the true Israel as sinning against God in the worship of Baal; but God said, “I have left me seven thousand in Israel, all the knees which have not bowed unto Baal.” The point is clear that ALL Israel did not sin; but SOME of them. The devout ones remained pure. “With whom was he grieved forty years? was it not with THEM THAT HAD SINNED, whose carcasses fell in the wilderness?” Heb. iii, 17; and verse 16 says, “For SOME, when they had heard, did provoke: howbeit, not

* Christian Baptism, p. 136.

ALL that came out of Egypt by Moses." Paul says, "Now SOME [not all] are puffed up." 1 Cor. iv, 18. In chapter v, 1, he says, "there is fornication among you." Were they all such? Nay. For he specifies the case: "That ONE should have his father's wife." Mr. Wesley says they ought to have "expelled THAT notorious SINNER from" the "communion." If he was a "notorious sinner," it was not a case of "sin in believers." The partitive *some* is a good index to the idea in question. It was "SOME" that murmured against God of old. 1 Cor. x, 10. It was SOME that were infidel as to the resurrection of the dead. 1 Cor. xv, 12. "From which SOME having swerved have turned aside unto vain jangling." 1 Tim. i, 6. On this verse Mr. Wesley says, "An affectation of high and extensive knowledge sets a man at the greatest distance from faith, and all sense of Divine things." So this "vain jangling" in the passage was not in a *believer*, but in a *backslider*. What is our conclusion, then, as to the text in Colossians? It is this: God had forgiven them ALL trespasses. Internal purity was then complete, if they had kept the faith. There was no need of an additional purity to that of their regeneration. There is, therefore, no sensible signification to be given to the phrase, "That we may present every man PERFECT in Christ," as to the adjective in question, but a perfection "in all wisdom," as the text says—a completeness in Christian accomplishments, such as doctrines and duties. So Dr. Robinson properly classes the passage with Matt. v, 48; Luke vi, 36; and Matt. xix, 21.

James i, 4: "Let patience have her perfect work, that ye may be PERFECT and entire, wanting nothing." We remark, First. The whole context and general scope of the apostle show that this perfection consists in the *perfecting of patience*; not in a second work in the soul. Second. St. James wrote his Epistle to give instruction

concerning the *outward* part of Christianity, as *the fruit of the inward purity*. Third. Dr. Adam Clarke, on the word “perfect,” in this text, says, “*Fully instructed* in every part of the doctrine of God, and in his whole will concerning you.” From all these three points we conclude an outward perfection to be intended.

1 John iv, 18: “PERFECT love casteth out fear.” Here the apostle speaks of *perfect love*. This, of course, is the greatest blessing conceivable for us in this life, as a work of grace in the heart—*perfect love*, the sum of the whole moral law, of the whole revealed will of God to man, consisting of, first, supreme love to God; second, love to our neighbor, as we would love ourselves. Now, when a soul is regenerated, the *perfect* love of God is there; for “perfect love casteth out fear; and where there is a sound conversion, that soul knows no fear; the whole Godhead is his that moment; God is his father; the Son is his present, full, and precious Savior; the Holy Ghost is his comforter, and thus he has all. In what sense, then, is the love of God, as “shed abroad in the heart” of one justified and regenerated said to be “perfect?” The answer is, God has abundantly taught in the Bible how every Christian must *demonstrate* by his *outward* life that he has the inward grace. “Let your light so shine,” etc. “Ye are the light of the world,” etc. “Walk worthy of the vocation wherewith ye are called,” etc. Now, since love is the sum of all the Divine requirements, if it be the fruit of a regenerated heart and so manifested, then, by such love, both toward enemies and friends, to the poor and the destitute, to the sick, the prisoner, and the down-trodden slave, we *demonstrate* our Christianity in the *vital* sense, just as Abraham did when he offered up his son Isaac upon the altar, and so demonstrated to the world that he was a man approved of God about twenty-five years before, and remained such till that time. And for the supreme love which he had to God, he would take the

life of his own son to fulfill the higher love which he maintained toward God, his Heavenly Father. And thus "by works was faith [of twenty-five years' standing] made perfect," *that is, demonstrated*. And as our love is made thus perfect by acts of love to God, so, also, by acts of love to men is it made perfect. "If we love ONE ANOTHER, God dwelleth in us, and his love is PERFECTED in us." 1 John iv, 12. So the perfect love of which the apostle speaks in our text is fully explained in his own words without comment. This brings us to the end of our investigation of the word τέλειος, (*teleios*,) *perfect*.

We see no place where it means a *second, inward* work of grace, as some understand it, in the nineteen passages where it is found. When it refers to the moral character of men, it is always spoken of as the *fruit* of the regenerated soul, or, in brief, *in some other sense* than would, in itself, indicate a work of the Holy Spirit in the heart subsequent and superior to the new birth. This being the case, our position is becoming stronger the further we advance, and the closer we investigate, while the view of our brethren, who think otherwise, becomes more and more lamentably weak. Is it not a powerful presumption in our favor, that we have such an incalculable amount of evidence, scientific research, and incidental gleanings from the writings of entire sanctificationists themselves, every step making us stronger by the fairest and best established works and rules of criticism, which in most instances they have neglected to use in their arguments?

What but *truth* in our favor *can* account for the insuperable difficulties which we have alleged against their theory in these consecutive arguments?

ARGUMENT XXI.

Τελειότης—TELEIOTES.

THE τελειότης, *teleiotes*, argument now claims attention. This word is found but twice in the New Testament; we will notice it first in Col. iii, 14: "And above all these things put on charity [τὴν ἀγάπην, *love*,] which is the bond of [τελειότητος, *teleiotētos*] perfectness." In this Epistle St. Paul addresses a Christian Church "in Christ," chap. i, 2; a Church "complete in him"—Christ—chap. ii, 10; who were of God forgiven "all trespasses," chap. ii, 13; who by the one act of regeneration "had put on the new man, which is renewed in knowledge after the IMAGE of him that created him," chap. iii, 10. Then, as a fruit of this perfect purity of the soul, he says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Then, to crown all these good graces, and to comprehend all Christian duties in one word, he says, "Above all these things," just mentioned, "put on love, which is," σύνδεσμος τῆς τελειότητος, *a bundle of perfectness, the sum of completeness*. That is, "bowels of mercies, kindness," etc., are, as it were, the heads or the different straws in the sheaf; *love* is the *bundle* or sheaf itself, composed of all these good Christian graces and qualities, and this is called a "bond" or *bundle* "of perfectness." Let no one find fault with us for interpreting by the word *bundle*, and so presenting our view; for we do it, 1. Because the context allows it, and perhaps the apostle designed this very figure. 2. Because Greek nouns of the etymology of σύνδεσμος, *syndesmos*, express the "effect, or object of the action" of the verb from which they are

derived, as well as “the action of the verb.”* This noun being derived from συνδέω, (*syndeo*,) to bind together, our translators and others seem to have taken as if expressing the *action* of the verb, and so have translated it to express the *binder together*, and so a “bond.” To these we do not at all object, but we suggest that it expresses the *effect* of the action of the verbal root, and hence means the thing bound up, as a sheaf, and so a *bundle*; that is, the *sum* of all the Christian’s good *acts* as the *fruits* of his regeneration. This view seems to us both etymological and expressive, while we can see no harm arising from it. 3. Other passages prove that we are correct, at least, in idea. For “the end,” *scope*, *sum*, or as Dr. Robinson says, “*final purpose*,” “of the commandment is charity,” *love*.

But love, in the true Christian sense, is a bundle of *something*. That something is said to be “perfectness,” consisting in “bowels of mercies, kindness,” etc.; or, in the style of the logician, love is the *genus*, and all the other good graces in which it is manifested, such as “bowels of mercies, kindness,” etc., are the *species*. As the species are included in the genus, in the same manner as the parts are included in the whole, as the several straws are included in the sheaf or bundle, so mercy and kindness, and such like, are all embraced in the generic word *love*. Perfectness, then, as used in this text, is the fulfillment of the moral law, as the test of a regenerated soul—a *completeness in good works*. How this agrees with the sense we gave the kindred word τελειος, (*teleios*,) *perfect*, in Matt. v, 48, and xix, 21, and sustained by the text parallel with the former passage in Luke vi, 36!

Heb. vi, 1: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, [ἐπε τῇν τελειότητα,] not laying again the foundation of repentance from dead works, and of faith toward God.” This text

* Crosby’s Greek Grammar, § 305, Rem.

Dr. Peck makes his foundation or his *motto* in writing his work on Christian perfection; that is to say, he makes this passage his *starting point*, and builds, as we understand him, his whole superstructure of Christian perfection, as a theory, on this as his *general text*; thereby teaching an inward work of grace from this passage, as subsequent to regeneration. Where he speaks of the "*principles which we are to leave*," giving the character of St. Paul, he says, "The great apostle is not of that class of teachers who permit their pupils to be satisfied with themselves when they have but imperfectly learned their lesson, or suffer them to linger and doze over their work. His motto is, *onward*. He endeavors to rouse to action the dilatory, by pointing them to the vast heights which are before them, and which are to be ascended before they can be 'perfect and entire, wanting nothing.' The method pursued is, with almost the same breath to rebuke present defectiveness, and spur on to high attainments, to chide past negligence, and urge on to future fidelity and diligence."* All this is very good in the abstract—quite a fine exhortation! It is the *sense* in which Dr. Peck represents the *onwardness* of St. Paul throughout, and the *scope* of his book that constitute the trouble, not only with the writer of these arguments, but with the Doctor's readers in general. The *onwardness* in the mind of the Doctor, as one would suppose, was an advancing toward a work of the Holy Spirit in the heart, conceived of as greater than, and subsequent to, regeneration; which his entire book shows. This, we hold, can not be the meaning of the phrase, "*Let us go on unto perfection*." Several arguments may be adduced against it.

1. The Hebrews, to whom this Epistle was written, were at that time Christians, and already in the regenerate state, and so, as a work of grace in the heart, *pure*, *cleansed* in soul; granting that they had not backslidden

* Christian Perfection, p. 10.

from that state, they were all, as to *purity* of heart, that it is conceivable for a man to be at this side of eternal glory; for, as argued before, the word *re-generation* admits of no variance either way; less than this blessing is NO regeneration; MORE for a soul on earth is impossible. It is as unreasonable as to say that Christ, as a Divine Being, is MORE than Divine, since the soul born of God is in the moral IMAGE of Christ. Col. iii, 10. The reader will remember how it has been shown in these arguments that our pious brethren who advocate their theory of entire sanctification, have continually stumbled on this point, not being able to say *one good thing* of their great and extraordinary blessing, that can not be said of regeneration—*this* they insensibly and of necessity metamorphose into *that*.

That the Hebrews were in a regenerate state when the apostle wrote to them, is obvious from internal evidence: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Chap. iii, 12–14. This is sufficient proof. The same is acknowledged by all who take this Epistle into consideration. Dr. Peck says, "The Epistle to the Hebrews is suited to the character of such as had been really converted from Judaism, and had experimentally 'received the knowledge of the truth.' In the opening of the third chapter, the apostle calls those he addresses 'holy brethren,' a designation which could with no propriety be given to 'the unbelieving Jews,' as is supposed by Dr. Macknight, but which supposes that they had in a good sense 'been once enlightened, and tasted of the heavenly gift.' " *

Mr. Wesley says of this Epistle, "It was sent to the

* Christian Perfection, p. 7.

Jewish Hellenistic CHRISTIANS dispersed through various countries.”* Mr. Benson says, “It must have been written to the Hebrews, or converts from Judaism to Christianity.”† Mr. Watson says, “There has been some little doubt concerning the persons to whom this Epistle was addressed; but by far the most general and most probable opinion is, that it was written to those CHRISTIANS of Judea who had been converted to the Gospel from Judaism.”‡ Mr. Horne says, “The Hebrews, to whom this Epistle is addressed, were Jewish CHRISTIANS, residing in Palestine.”§ Now, the substance of these statements of eminent Biblical scholars and critics is, that the Hebrews were *already Christians* when the Epistle was written to them. Consequently, we do not see what need they had of *going on unto perfection* in the sense of a second internal blessing, in which signification Dr. Peck and others hold the word *perfection*. For they were “partakers of the heavenly calling,” and they had “Jesus Christ as their Apostle and High-Priest.” St. Paul did not urge the Hebrews on unto Christian perfection so called, but his theme was, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” This introduces us to,

2. The SCOPE of the Epistle which is against Dr. Peck. The scope of our Epistle was not to set them to seeking Christian perfection, as our brethren interpret the phrase, but it was to teach them that they should advance in Christian knowledge and experience, as opposed to their ignorance respecting Jewish customs, and the “leaven of the Pharisees, which is hypocrisy,” and that they should, as Christians, become strong and full-grown in doctrines, especially as the Divinity of our Lord and Savior, partaking of “strong meat.” The apostle designed

* See the beginning of his “Notes on the Epistle to the Hebrews.”

† See “Preface to the Epistle to the Hebrews.”

‡ Theological Dictionary, Article HEBREWS.

§ Introduction to the Study of the Bible, p. 338.

that they should become so acquainted with Christian theology as to be *confirmed and thoroughly-established* Christians. The general *drift* of the Epistle shows that the apostle was afraid these Jewish converts to Christianity would renounce it and go back entirely to Judaism. This is shown in the fact that he so powerfully argues the Divinity of the Son, by every conceivable and incontrovertible argument most confounding to the Jew, such as representing the Son as "heir of all things," as having "made the worlds," as being the "express image" of the person of the Father, as "on the right hand of the Majesty on high," as having "obtained a more excellent name" than the angels, as being so much better than the angels, that he never said to one of them, "Thou art my Son, this day have I begotten thee," as being "worshipped" by angels, and as a "Priest," as much better than their priests—Moses and Aaron—as the substance is better than the shadow. And having thus magnified the adorable name of our great High-Priest, he did not say, "Let us go on unto perfection," as a greater work in the heart than regeneration, which would have been entirely foreign to his design, but he said, "Seeing then that we have a great High-Priest, that is passed into the heavens, Jesus the Son of God, LET US HOLD FAST OUR PROFESSION." Besides all this, the apostle is so evidently guarding the Hebrews against apostasy from Jesus Christ, the true Messiah, the Son of God, the real High-Priest, and all-sufficient Savior, as opposed to the high views which the Jews held of their merely earthly priests—Moses and Aaron—that he warns them faithfully against the awful consequences of that kind of unbelief to which he saw them liable, and which consisted in absolute apostasy. For having given the greatest force to his argument, by presenting the glorious and Divine character of our ever-blessed Lord and Savior, in all his offices, as God, Priest, Savior, and Head of his house, the Church, he connects

his exhortation following with a "wherefore," *οὖν*, (*dio*), *on account of which great character of the Messiah, your Savior*, "as the Holy Ghost saith," in your Scriptures, "To-day, if ye will hear his voice harden not your hearts as" some of your tribes did in the day of temptation in the wilderness, when they departed from God; "So I swear in my wrath, They shall not enter into my rest. Take heed, brethren," for I write to you for this very purpose, "lest there be in any of you an evil heart of unbelief," as with the Jews of old in the wilderness, "*in departing from the living God.*" Again he says, "So we see that they could not enter in because of unbelief;" that is, unbelief in the sense of total apostasy from God, which was implied in the nature of their murmurings against God. See Numbers, chapter xiv. Now that the apostle's *scope* is to urge them not to apostatize, by a renunciation of the Divinity of Christ, is plain, because he introduces a passage in immediate connection with the text in hand, and as a consequence of not "going on unto perfection," in the sense in which he designed "perfection" to be understood, which, so introduced, no theologian can interpret consistently with other passages of Holy Writ, and our common experience, only on the ground of total apostasy in the sense of a denial of the Divinity of the Son of God. He says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This must be interpreted as applied to total and willful apostasy in the denial of Christ as the true Messiah and Savior. Mr. Wesley says this language refers to "willful total apostates." Mr. Benson, quoting Pierce, says, "He speaks of such only as fell away from the very profession of

Christianity." Dr. Adam Clarke says, "Before I proceed to explain the different terms in these verses, it is necessary to give my opinion of their design and meaning: 1. I do not consider them as having any reference to any person *professing* Christianity. 2. They do not belong, nor are they applicable, to *backsliders* of any kind. 3. They belong to apostates from Christianity; to such as reject the whole *Christian system*, and its Author, the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impostor, and vindicate his murderers in having crucified him as a malefactor, and thus they render their salvation impossible, by *willfully* and *maliciously* rejecting the Lord that bought them. No man believing in the Lord Jesus as the great sacrifice for sin, and acknowledging *Christianity* as a *Divine revelation*, is here intended, though he may have unfortunately *backslidden* from any degree of the salvation of God. The design of these solemn words is evidently, *first*, to show the Hebrews that apostasy from the highest degrees of grace was possible; and that those who were highest in the favor of God might sin against him, lose it, and perish everlastingly. . . . *Secondly*, to warn them against such an awful state of perdition, *that they might not be led away, by either the persuasions or persecutions of their countrymen, from the truth of the heavenly doctrine which had been delivered to them.*"

We see, therefore, that the internal evidence found in the Epistle itself, as interpreted, too, by learned commentators, proves that the *scope* of the passage was to warn the Hebrew Christians against *final* and *willful apostasy*. This is also the view which great men take of the *whole* Epistle as to its general scope. Mr. Benson says, "The manifest design of St. Paul in this Epistle was to confirm the Jewish Christians in the faith and practice of the Gospel of Christ, from which they were in danger of apostatizing, either through the insinuations or ill treatment of their

persecutors, or to recover such as had apostatized.”* Mr. Watson says, “The general design of this Epistle was to confirm the Jewish Christians in the faith and practice of the Gospel, which they might be in danger of deserting, either through the persuasion or persecution of the unbelieving Jews, who were very numerous and powerful in Judea.”† The reader will please read his whole article. Mr. Horne says, “The occasion of writing this Epistle will be sufficiently apparent from an attentive review of its contents. The Jews did every thing in their power to withdraw their brethren, who had been converted, from the Christian faith; to specious arguments, drawn from the excellency of the Jewish religion, they added others more cogent, namely, persecution and menaces. The object of the apostle, therefore, in writing this letter, is to show the Deity of Jesus Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Hebrews, Jewish converts, from relapsing into those rites and ceremonies which were now abolished; and to point out their total insufficiency as a means of reconciliation and atonement. The reasonings are interspersed with numerous solemn and affectionate warnings and exhortations, addressed to different descriptions of persons.”‡

From common consent, then, of learned men, we find that the general scope or design which the apostle had in view was to prevent the Hellenistic Jews who had embraced the Christian religion from absolute apostasy; and “leaving the principles of the doctrine of Christ, and going on unto perfection,” is *opposed* to this fearful and willful apostasy. It is not opposed to common *backsliding*; much less is it opposed to the *want* of the second internal blessing, which some call “entire sanctification.” And, if opposed to absolute apostasy in the sense already shown, it

* See his Preface to the Hebrews.

† Theological Dictionary, Article HEBREWS.

‡ Horne’s Introduction to the Study of the Bible, p. 338.

does not mean *unto perfection* as a second work in the soul, but it signifies, as the apostle says—chap. iv, 14—“HOLDING FAST OUR PROFESSION” of Christianity, as the scope of the passage teaches, by a perfection in Christian knowledge and theology, to such a high degree that a Jewish teacher, seeking to proselyte, could not overthrow the faith and destroy the Christian confidence of those so perfectly skilled in Christian doctrine. Infidelity, total apostasy, and common backsliding are the legitimate offsprings of ignorance. And if the human mind was thoroughly acquainted with the sure foundation upon which the Christian religion rests, we are at a loss to see how it could, in the vast majority of instances at least, ever be shaken therefrom; for there is no subject of human thought whatever, requiring evidence to sustain its worth, and to insure to it the commendation of the intelligent, that affords one-tenth of the strong testimony in its favor that Christianity does. All this St. Paul well knew. He accordingly laid before the Hebrews the perfections of their Lord and Savior Jesus Christ, knowing that if they were well instructed in this, the foundation of Christianity, they would war a good warfare against their strongest foes.

3. The doctrine that makes the “perfection” mentioned in our text internal, and additional to the new birth, is contrary to the immediate *context*. The reader should consider the fifth and sixth chapters of this Epistle as undivided; then he should begin to quote at verse 12 of chapter five, where the apostle begins to reprove the Hebrews for their ignorance in knowing so little in consideration of the length of time since they first embraced Christianity. “For when for the time ye ought to be teachers, [of Christian theology, not Christian perfection as an inward work,] ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness,

[ἀπειρος λόγου δικαιοσύνης, ἀ, (*alpha*,) *private*, and πείρα, (*peira*,) *practice*, hence *unpracticed* as to the *doctrine of justification*;) for he is a babe. But strong meat belongeth to the [τελείων, *teleion*] *perfect*, even those who by reason of use have their senses exercised to discern both good and evil. Therefore [*on account of which state of ignorance ye are in who use ‘milk,’ and on account of strong ‘meat,’ belonging to the perfect,*] leaving [ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, *having put away the doctrine, represented by milk, of the beginning of Christ, that is, rudimentary Christian theology*] let us go on unto perfection, [ἐπὶ τὴν τελειότητα φερώμεθα, *unto the perfectness, in knowledge represented by strong meat, let us bear ourselves along;*] not laying again the foundation of repentance from dead works, [*such as will be the case if we put away Christ, the true Messiah, who is now our Savior, and go back by total apostasy to Moses, whom I have shown to be inferior, as a priest, to Christ our great HIGH-PRIEST who has passed into the heavens; for every one who goes back by apostasy must again lay the foundation repentance, if ever saved,*] and of faith toward God. . . . And this we will do if God permit, [*that is, we will go on unto perfection in knowledge*]. For [*if we do not advance in knowledge unto a completeness in Christian theology, so as to be able to withstand all Judaizing and false teachers*] it is impossible for those who were once enlightened, etc. . . . And [verses 11, 12] we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.”

Now, all this seems to be plain, as a context, not to teach any thing like perfection in the sense in which some have taught it. Moreover, if the apostle taught Christian perfection, as some of our brethren hold it, in this text, why did he pray God, in chap. xiii, 21, to make the Hebrews “perfect in every good work, to do his will,

working in you that which is well pleasing in his sight, through Jesus Christ?" If the phrase, *Let us go on unto perfection*, means something greater within than regeneration, then this quotation from the last chapter of the Epistle to the Hebrews teaches a perfection consisting in "every good work." So, then, there are two perfections. Is it not much better to make the former a perfection in knowledge, as the context shows it to be, and so give it a *context*, than to make it a perfection of internal grace, which the Hebrews already had, as believers, and to give it *no context*—*no scope*?

4. The *etymology* of the word τελειότητα, (*teleiotēta*), *perfection*, is against those who maintain that it means an *inward* work of grace. This Greek noun is derived from the adjective τέλειος, (*teleios*), *perfect*, already considered. This adjective we did not find in any one instance, in the nineteen where it occurs in the New Testament, to signify *perfect*, as applied to a moral work in the heart. We found its most general meaning to be exactly what Dr. Adam Clarke in many places gives it; namely, "*Thoroughly instructed*." It is a law of etymology, as to this class of Greek nouns, that they "express the *ABSTRACT* of the adjective,"* which is the root. But since the adjective applies to a man perfect as to a knowledge of Christian doctrines, the *abstract* can not mean an *inward* work of moral purity. Such in no sense whatever belongs to the word. Hence the meaning is, "Let us go on to perfection" in Christian doctrines and understanding. This is a point which can not be overlooked without doing violence to the language in which the New Testament was written—without borrowing a meaning for the word of which it is etymologically destitute. And, further, the word is found but once in the New Testament besides the text in question. This we have already considered in this argument. We found that it means a perfection as to the

* See Crosby's Greek Grammar, § 308.

fruit of a regenerated heart, and not as to the inward work itself. This ought to count at least something in our favor in the exegesis of this passage.

5. The *opinions* of great men and Biblical critics are against our brethren who teach an inward grace from our text. Dr. Edward Robinson, one of the ablest of modern Biblical critics, in his Greek-English Lexicon of the New Testament under the article *τελειότης*, *teleiōtēs*, gives these words, “ἐπὶ τὴν τελειότητα φερόμεθα, that is, leaving the rudiments of the Christian doctrine, let us go on to something more complete, perfect.” Mr. Greenfield, in his Lexicon of the New Testament, on the word, says, “Something perfect or complete, perfect doctrine or instruction, Heb. vi, 1.” Here, observe, he quotes the very text. The word means *completeness*, as opposed to an unfinished state or condition; not necessarily completeness in moral, internal purity as opposed to an internal and moral defection. Dr. Adam Clarke says, “Let us never rest till we are *adult Christians*.” No doubt he means *adult* as to knowledge. Mr. Benson, on the expression, *Let us go on unto perfection*, says, “Unto a perfect acquaintance with the more sublime and difficult truths, and the higher privileges and duties of Christianity.” Dr. Thomas Coke says, “*Therefore, leaving the principles*—laying aside, comparatively speaking, the doctrines which were taught you when you were first initiated into Christianity. The apostle means what in the preceding chapter were called *elements*, or first *principles* of the oracles of God. Verse 12. Let us go on to perfection, *τελειότης*; to that state of knowledge, experience, and practice to which the following doctrines are designed to lead; searching with industry and diligence what the Word of God has taught concerning Christ.” Professor Moses Stuart, of Andover, thus translates and comments on our text: “Wherefore, leaving the first principles of Christian doctrine, let us advance toward a mature state, [of religious knowledge;] not

laying again the foundation of repentance from works which cause death," etc. The words in brackets are Mr. Stuart's. "I understand the reasoning of the apostle thus: Wherefore, that is, since τέλειτοι, (*the perfect,*) only are capable of στερέα τροφή, (*solid food;*) NAMELY, of receiving, digesting, and duly appropriating the higher and more difficult doctrines of Christianity, and since ye are yet but νήπιτοι, (*babes,*) although ye ought to be advanced in Christian knowledge, if regard be had to the long time that ye have professed the Christian religion, v, 12-14; διὸ, (*therefore*) it becomes you to quit this state of immaturity, this νηπότητα, (*state of infancy,*) and advance to a mature state, to a τελειότητα (*perfection.*) The reasoning is plain, when thus understood, and the connection palpable. . . . The meaning here I take to be this, 'Quitting the mere initial state of pupilage, advance toward a mature state of instruction and knowledge;' or 'Make such advances that it shall be unnecessary to repeat *elementary* instruction in the principles of Christianity. Verses 2, 3.'" The opinions of the learned are truly clear on this passage. How any one could make this text the *motto* of a whole book on the doctrine of an *inward* work, as additional in the soul to regeneration, is really something which we can not understand.

6. If the phrase, *Let us go on unto perfection*, means a high degree of moral purity in the soul, as some seem to regard it, such interpreters bring themselves into difficulty and inconsistency to such an extent as never to be able to extricate themselves; for, *the not going on unto perfection*, in this particular case, is to fall away entirely and to absolutely apostatize; which is shown,

(1.) By the exhortation itself connected with our text, as well as the context and scope of the whole Epistle as already shown.

(2.) All our commentators agree to this effect, namely, that not to go on unto perfection, in the sense in which

the apostle used the phrase, is virtually to apostatize *totally* from God.

(3.) Dr. Peck, our received author on Christian perfection as a second work of grace in the soul, says, "Leaving 'first principles,' and going on unto perfection, is the ONLY way to be secure against FINAL and TOTAL APOSTASY."*

Now, the case stands thus, as deducible from the position of Dr. Peck. The subject who is regenerated, when the perfection taught in our text is taken as an inward work, on the supposition of this second blessing not being obtained, relapses into "*final and total apostasy*." But "final and total" apostates will, as such, most certainly be eternally lost, which on the Doctor's words, above quoted, would be the inevitable destiny of the regenerated man who had neglected to go on unto his kind of perfection. This view is contradicted,

(1.) By Dr. Peck himself; for on page 31 of his work he says, "*It is most absurd to suppose that a justified soul can be lost, without having forfeited his justification by backsliding*." If this is so, why does the Doctor teach that a soul must either advance unto perfection so as to obtain it, in his own sense of the word, or else be insecure against "final and total apostasy," if he does not go on to perfection, which apostasy implies the loss of the soul? That is, the Doctor's position, when analyzed, seems to amount to this: (a) A justified soul will be saved if he do not backslide. But, (b) If he do not go on unto perfection, and obtain a greater work in his soul than that connected with justification, he *must* backslide, and become a "final and total" apostate, since "leaving 'first principles,' and going on unto perfection, is the ONLY WAY TO BE SECURE AGAINST FINAL AND TOTAL APOSTASY."

(2.) Perfection, as held by Dr. Peck, would be ABSO-

* Christian Perfection, p. 23.

LUTELY necessary to our entering into eternal glory, which is contrary, first, to the Doctor's own words above, where he admits the salvation of men merely justified; secondly, it is contrary to Scripture; for, (a) The Abrahamic covenant offers no greater blessing as an internal work than regeneration, as is plain from the manner in which St. Paul speaks of the justification of Abraham, and connects our salvation with it under the same covenant. (b) Verse 12 of the preceding chapter seems to contradict the Doctor's whole theory; for it teaches two things in particular. First. That, let the perfection of our text mean what it may, it was such as could be communicated by a *teacher*, a mere *mortal man*; for he says, "Ye have need that ONE TEACH you." Second. The doctrine implied in the word "perfection," is clearly taught by the phrase "first principles of the oracles of God"—verse 12—and the expression "word of righteousness"—verse 13—in which they were "unskillful." These points teach us that the Holy Ghost, by whom one is said to be "wholly sanctified," would in the one case be set aside by the *teacher*, and in the other instance the perfection consists in nothing more than to be *skillful in the word of righteousness*, as opposed to the *unskillfulness* wherein the apostle's complaint against them rested.



ARGUMENT XXII.

Τελειόω—TELEIÖÖ.

THE verb τελειόω, (*teleiöō*), to make perfect, is found twenty-four times in the New Testament. Since it is akin to the words already considered, and since it may be thought to convey the idea of Christian perfection, as some use the phrase, it is proper to give it a brief consid-

eration. This verb, etymologically, being derived from the adjective *τέλειος*, (*teleios*), *perfect*, means, “*To make that which is pointed out by the primitive, as δῆλος*, (*dēlos*), *evident*, δηλώω, (*dēlōō*), *to make evident*,”* etc. Our verb, then, radically means *to make perfect*. But this being an abstract idea, the context, in most instances, must fix the meaning of the word as used by the inspired writers. We will now examine, briefly, the passages where it is found, to see if, in any of them, it signifies *to make perfect*, as a second work of the Holy Spirit in the heart. In John iv, 34, v, 36, and xvii, 4, it is translated by the English verb *to finish*, and is spoken of Christ *finishing* his work. In Luke xiii, 32, “And the third day I shall be perfected.” The middle voice of the Greek verb is here used, and ἔργον, *work*, is likely understood. Dr. Robinson states it thus: “Middle, with ἔργον, *work*, implied Luke xiii, 32, καὶ τῇ τρίτῃ τελειοῦμαι, *I finish the work*.” It can not here mean perfection, as such, for Christ had no sin. In Acts xx, 24, it is FINISH: “So that I might finish my course with joy.” In Luke ii, 43, it is FULFILLED: “And when they had fulfilled the days.” In John xix, 28, it is used of events and of Scripture; here it occurs twice. “Jesus knowing that all things WERE, now ACCOMPLISHED, that the Scripture MIGHT BE FULFILLED, saith, I thirst.” In John xvii, 23, Christ prays that his disciples “MAY BE MADE PERFECT in one.” The meaning is just the same as that of St. Paul, where he says, “Only let your conversation be as it becometh the Gospel of Christ, . . . THAT YE MAY STAND FAST IN ONE SPIRIT, WITH ONE MIND, striving together for the faith of the Gospel.” Phil. i, 27. And as it is expressed in Romans xv, 6, “Now the God of patience and consolation grant you to BE LIKE-MINDED ONE TOWARD ANOTHER, according to Christ Jesus: that ye may with one mind and one mouth glorify God.” This is certainly

* Crosby's Greek Grammar, § 318.

the meaning of being "MADE PERFECT IN ONE." It means a perfection *in love toward one another*, for it is written, "If we love one another, God dwelleth in us and his love IS PERFECTED in us." 1 John iv, 12. This passage, therefore, in John xvii, 23, argues nothing for Christian perfection, as internal, but it answers exactly to the view which we have taken of the subject all through these arguments. In 2 Cor. xii, 9, "My strength is MADE PERFECT in weakness," it is spoken of the power of God. "That is, my power shows itself perfect in weakness, appears then as the true power of God." (Dr. Robinson.)

James ii, 22: "Seest thou how faith wrought with his works, and by works was faith MADE PERFECT?" Here it means perfection by works, as the fruit of justifying faith—the very doctrine which we have been advocating from the beginning of this work. In this text it is FAITH that is *made perfect*, and a *perfect* faith is all that God requires of any man, as such; we do not mean perfect in the sense of justification or pardon merely, but, also, as it is here spoken of Abraham, a *perfection* of works, subsequent to regeneration, a *showing* by acts after pardon of sin, that from the moment of such pardon unto all subsequent life, faith *has been*, and *is*, perfect. In this instance it was about twenty-five years after the justification of the patriarch.

Reader, please observe, Christian perfection is everywhere presented to us in the Bible as the *fruit* of regeneration, either works or knowledge, which in fact are virtually the same, since knowledge is a result arising from a proper course of life. 1 John ii, 5: "Whoso keepeth his word, in him verily is the love of God PERFECTED." This text contains the same doctrine of a Christian being *perfect* in love. It is obvious that this perfection consists in, or is manifested by, *keeping his word*; that is, in fulfilling the whole moral law as a demonstration of a heart previously made pure by the Holy

Spirit. "Whosoever is born of God doth not commit sin," as the proof of being born of God. Men may talk as they please, and say what they please about us, for not following *human* opinions on this question, but there is no higher degree of grace in the soul, no other blessing than simply *to be born of God*. And the *non-committing* of sin, as the test thereof, is Christian perfection. 1 John iv, 12: "If we love one another, God dwelleth in us, and his love IS PERFECTED in us." Here is *perfected love*, which is all that an individual can have, all that we can conceive of, and it is made to depend simply on the phrase, "*If we love one another*." If we love God supremely, and our neighbor as ourselves, for his sake, these two points fulfill the whole moral law; and doing these as the fruit of our faith in Christ, thereby that faith and love are *perfected*, are proved, are shown to be approved of God. Such is Christian perfection. Less falls short of it—more can not be. This is the substance of these arguments. Will any one object to this doctrine? Can a *good* man object to it?

1 John iv, 17: "Herein is our love MADE PERFECT, . . . because as he is so are we in this world." The word "herein" refers to the preceding verse, which says, "He that dwelleth in love, dwelleth in God, and God in him." Hence the love of God, which is "shed abroad in the heart" of every one who is regenerated, is *perfected*; that is, shows and proves itself such by that regenerated person *dwelling in God*. This *dwelling in God* is a course and habit of life which the Christian puts on as the mark, result, or fruit of regeneration; and, of course, it consists in the observance of the Divine law; for, "If ye keep my commandments, ye shall abide in my love." John xv, 10. Hence Christian perfection again is shown in the Scripture to consist in a certain *outward* act as the test of the new birth. The same use of the word is found in verse 18: "He that feareth is not MADE PERFECT in

love. If he dwelt in God as above stated, his love would then be perfect, and he would have no fear. Heb. vii, 19: "For the law MADE nothing PERFECT." Says Dr. Robinson, "That is, the Mosaic law could make no perfect expiation." This he proves by reference to verse 11: "If, therefore, perfection [which he defines, in its proper place, 'perfect expiation'] were by the Levitical priesthood, . . . what further need was there that another priest should arise?" He further proves his meaning of our word in vii, 19, by chapter x, 4: "For it is impossible that the blood of bulls and of goats should take away sins." Hence the text under consideration may be paraphrased thus: "For the law, by sacrificing bulls and goats, can make no perfect or real expiation for sin." Heb. ix, 9: "Sacrifices that could not MAKE him that did the service PERFECT, as pertaining to the conscience." Here Dr. Robinson again speaks: "That is, which could never *make full expiation* for the bringer, so as to satisfy his conscience." Heb. x, 1: "For the law having a shadow of good things to come . . . can never . . . MAKE the comers thereunto PERFECT." This passage, like the others, stands in Dr. Robinson's definition, "*To make full expiation* for any one." This seems to be the only meaning it can have here. St. Paul at this place, in the Epistle to the Hebrews, is not contending for what is called Christian perfection, in books of theology, but he is showing that Christ, the true Messiah, as a High-Priest, *could* and *did make a full expiation* for sin with his own blood, which the Levitical priests could not do with the blood of bulls and of goats.

Heb. x, 14: "For by one offering he HATH PERFECTED forever them that are sanctified." This verse is referred to by Dr. Robinson under his definition, "*To make full expiation* for any one." Dr. Adam Clarke is very clear on the phrase, *he hath perfected forever*. He says, "He has procured remission of sins and holiness: for it is well

observed here, and in several parts of this Epistle, that *τελειώω*, (*teleioo*,) *to make perfect*, is the same as *ἀφαισιν ἁμαρτιῶν ποιεῖν*, *to procure remission of sins.*"

Heb. ii, 10: "For it became him . . . in bringing many sons unto glory, TO MAKE the Captain of their salvation PERFECT through sufferings." This passage makes Christ perfect "who knew no sin," and hence it is not Christian perfection, as this phrase has generally been used; but it is a proof of the view which we take of that doctrine, for Christ was perfected through suffering; and, "it is enough for the disciple that he be as his Master, and the servant as his Lord; if they have called the master of the house Beelzebub, how much more shall they call them of his household?" Dr. Robinson defines the word in question in this place, "*To carry through to the end in respect to condition.*" The Captain of our salvation *was carried through to the end* by means of sufferings. Dr. Adam Clarke, in giving a paraphrase from Dr. Dodd containing the substance of what Dr. Doddridge, Pierce, and Owen have said on this verse, says God is pleased "*to make and constitute Jesus, his first-begotten and well-beloved Son, the Leader and Prince of their salvation; and to make him perfect, or completely fit for the full execution of his office, by a long train of various and extreme sufferings, whereby he was, as it were, solemnly consecrated to it.*" "*Consecrate*" is also one of the meanings which Rev. John Groves gives the word. We have said this much on this passage, not that it was needed here, but to give a more general idea of the meaning of the word affecting the whole subject.

Heb. v, 9: "And BEING MADE PERFECT, he became the author of eternal salvation." No comment is here needed.

Heb. xi, 40: "God having provided some better thing for us, that they without us should not BE MADE PERFECT." Dr. Robinson says the word is here used "of saints advanced to glory." Dr. Adam Clarke and Mr. Benson

have both hit the meaning of the apostle, we think, exactly on this text, in which they substantially agree. We will quote the former as sufficient. "Believers before the flood, after the flood, under the law, and since the law, make but one Church. The Gospel dispensation is the last; and the Church can not be considered as *complete* till the believers under all dispensations are gathered together. As the Gospel is the last dispensation, the preceding believers can not be consummated even in glory till the Gospel Church arrive in the heaven of heavens."

Heb. xii, 23: "But ye are come . . . to the spirits of just men MADE PERFECT." Like in the last text, Dr. Robinson says that the word *perfect* is here used "of saints advanced to glory." If any one say that this passage proves the doctrine of Christian perfection, as some great internal work, then it will prove too much; for it speaks of the spirits of JUST men made perfect. We have before shown that a *just* person is one justified, and having the Divine image in his heart. Col. iii, 10. Therefore, if perfection means a complete spiritual work within, then, not to say that it is absurd, it is surely beyond our comprehension. But if we understand perfection to mean a development of the outward graces, which are all implied in the one word *love*, as proceeding from a pure heart, then the impending expression becomes perfectly plain. It may be further observed, that the Scripture no where allows us to conceive of a perfect man, in any other light than in that of his keeping the moral law as the proof of inward grace. Hence, in this passage it speaks directly of the spirits of JUST men *made perfect*. The Greek scholar will also take notice that the word τετελειωμένων, "*made perfect*," is in the perfect tense, to indicate that the "spirits of the just" had been made perfect, as to outward deportment while on earth, in the sense just given, and that they are perfect yet. A hint at this principle of the Greek lan-

guage will here suffice, as we will have occasion to use it more fully hereafter.

Phil. iii, 12: "Not as though I had already attained, either were already PERFECT." On this text we need advance no arguments to prove that it does not mean Christian perfection, as such, for our commentators, themselves in favor of the doctrine, do not hold it here. Their views, therefore, will suit us. Mr. Benson says, "*Τετέλειοναι*, *perfected*, complete, or had finished my course of duty and sufferings. It appears from verse 15 that there is a difference between one that is *τέλειος*, *perfect*, and one that is *perfected*; the one is fitted for the race, the other has finished the race, and is ready to receive the prize." In this latter sense we understand the word in this text. Dr. Adam Clarke says, "I am not yet crowned, in consequence of having suffered martyrdom. I am quite satisfied that the apostle here alludes to the olympic games; and the word *τετέλειοναι*, *teteleiomai*, is the proof; for *τελειώθηναι*, *teleiothenai*, is spoken of those who have *completed their race, reached the goal, and are honored with the prize*. Thus it is used by Philo Allegoriar, lib. iii, p. 101, Edit. Mangey, Πότε οὖν ὦ ψύχη, μάλιστα νεκροφόρειν (νικροφόρειν) σεαυτήν ὑποληψῇ; ἄραγε οὐχ ὅταν τελειώθῃς καὶ βραβείων καὶ στεφάνων ἀξιώθῃς, 'When is it, O soul, that thou shalt appear to have the victory? Is it not when thou shalt be perfected—have completed thy course by death—and be honored with prizes and crowns?'" We have now examined briefly, but we think sufficiently to render satisfaction, the twenty-four passages of Scripture where the word *τελειόω*, (*teleioo*), *to perfect*, is found; and we presume the reader will agree with us, that we have no reason in any case to so interpret it as to import Christian perfection, as a second blessing. We may here, in a word, add the noun *τελειώσις*, *teleiosis*, derived from this verb, and, of course, partaking of the meaning of its root. It occurs but twice in the New Testament. In Luke i, 45, it is

translated "*performance*." In this place Dr. Robinson defines it "*fulfillment*." In Heb. vii, 11, it is translated "*perfection*," where Dr. Robinson defines it "*perfect expiation*." Here ends our investigation of these words of kindred meaning, in which we do not find one clear proof-passage of what some call Christian perfection. Reader, please examine us carefully; for if we have erred any where in our exegesis, it is of the head and not of the heart. We aim to *teach by argument* and not to *assail* the truth by mere assertion.



ARGUMENT XXIII.

Καταρτίζω—KATARTIZO.

WE now present the *καταρτίζω*, *katartizo*, argument. This word occurs in the New Testament thirteen times. It is variously translated. It is first used "properly of what is broken, injured," and is defined "*to refit, to repair, to mend*, and this is the more common classic usage." (Dr. Robinson.)

Matt. iv, 21: "He saw James and John MENDING their nets."

Mark i, 19: "He saw James and John . . . in the ship MENDING their nets." It is spoken "tropically of persons in error, *to restore, to set right*," (Dr. Robinson,) as in

Gal. vi, 1: "If a man be overtaken in a fault, ye which are spiritual, RESTORE such a one in the spirit of meekness." Ye which are spiritual, *perfect* such a one by acts of love and kindness. The word also means "*to furnish fully, to make perfect*, that is, such as one should be, deficient in no part," (Dr. Robinson,) as in

1 Pet. v, 10: "The God of all grace, who hath called

us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, MAKE you PERFECT, stablish, strengthen, settle you." The word here no more means "perfect," as an inward work additional to regeneration, than "stablish," "strengthen," "settle" do. They all convey about the same idea. Dr. Adam Clarke, on the word, says, "Put you in *complete joint*, as the timbers of a building." Again he says, "All these phrases [the ones in the above quotation] are architectural." Mr. Benson says, "That no defect may remain in your Christian knowledge, experience, or practice."

2 Cor. xiii, 11: "Finally, brethren, farewell. *Be perfect*, be of good comfort, be of one mind, live in peace." The phrase "be perfect," in this text, is, no doubt, the same in sense as the phrases "live in peace," and "be of one mind," or as the good wish, "farewell." The parts of such passages must agree in their exposition. The clause "be perfect," Dr. Adam Clarke explains thus: "*Be compact, get into joint again*; let *unity* and harmony be restored." Surely there is nothing in this passage to teach Christian perfection, as such, for the context is against it. It is in our favor.*

Heb. xiii, 21: "The God of peace . . . MAKE you PERFECT in every good work, to do his will, working in you that which is well pleasing in his sight." Here is a *perfection* taught; but like the numerous passages already examined in our favor, it means the fruit of saving and living faith. It tells plainly in what the perfection is to consist, namely, "in every good work." Mr. Benson says the expression implies "the apostle's desire that they might omit no good work which it was in their power to perform, and that they should do every one in

*It is a singular thing that Dr. Peck has made this text a proof of his view of Christian perfection. See his work, p. 207. It is enough to say that the meaning of the word, the context, the scope, comments, and every thing else pertaining to fair exegesis, are against him.

the most perfect manner; namely, according to God's will as their rule, *from love to him as their principal, with an eye to his glory as their end.*" Here is the doctrine that we advance coming up again. The apostle prays God to *make* the Hebrew Christians *perfect*, which perfection he limits to EVERY GOOD WORK; and this commentator so defines it, being one of the strongest advocates of what is termed Christian perfection in our Church. See Professor Moses Stuart on this passage. Now, while we argue that perfection consists in good works, as significant of a pure heart, and have argued this doctrine all through the Bible, from the first of Genesis to the Epistles, we can not help but think that our view is correct. We find it abundantly supported. The passages commonly used in proof of other opinions give way to fair investigation.

1 Cor. i, 10. Here we will give our own translation: "And I beseech you, brethren, . . . that ye all speak the same thing, and that there be not among you schisms, but that ye BE PERFECTED in the same mind, and in the same judgment." Here is a purity of life—a perfection spoken of as consisting in *sameness of mind*, and *of judgment*, and not in some internal purity of heart over and above regeneration.

1 Thess. iii, 10: "Night and day praying exceedingly that we might see your face, and MIGHT PERFECT that which is lacking in your faith." If this text should be so construed as to teach internal perfection, then it is the work of St. Paul and not of the Holy Spirit; for the apostle wished to see them and to *perfect* them *himself*. Dr. Adam Clarke understood this text to teach a perfection consisting in good works. He says, "That I might have the opportunity of giving you the fullest instructions in the doctrine of Christ; that ye might have every thing in the most ample *detail*; so that the great outlines of truth which you already know may be filled up, *that ye may be perfectly fitted to every good word and work.*"

Rom. ix, 22: "Vessels of wrath FITTED to destruction"—*perfected* (*κατηρτισμένα*) for destruction. Here is perfection, but it is the perfection of the wicked. Pharaoh was one of these vessels of wrath. He *perfected* himself in wickedness till God destroyed him. *His* perfection was just the opposite of *Christian* perfection; that is, it consisted in *breaking* the commands of the Almighty as the fruit of a sinful soul, instead of *keeping* them from a pure heart.

Matt. xxi, 16: "Out of the mouth of babes and sucklings HAST thou PERFECTED praise."

Heb. x, 5: "A body HAST thou PREPARED [*κατηρτίσω, perfected*] for me."

Heb. xi, 3: "Through faith we understand that the worlds WERE FRAMED [*κατηρτίσθαι, perfected*] by the word of God."

Luke vi, 40: "The disciple is not above his master; but every one that IS PERFECT [*κατηρτισμένος . . . ἔσται, shall be perfected**] shall be as his master." We are to be like our Master in acts of love and mercy to our neighbors, as he has told us in his Sermon on the Mount. Part of that sermon we have already argued at length. "*Ye shall be perfect like as your Father in heaven is perfect.*" Similar to this are the words of St. Paul: "Now the God of peace . . . MAKE you PERFECT *in every good work, to do his will, working in you that which is well pleasing in his sight.*" Now, let us compare these passages in their true sense, as to the doctrine which they teach. The similar words, taken from the Sermon on the Mount, teach that acts of love, as the fruit of a regenerated heart, constitute Christian perfection. The passage quoted from the last chapter of Hebrews represents St. Paul as praying that the Hebrew Christians, already regenerated in heart, may be perfect in three respects, each of which, individually taken, embraces the moral law. 1. Their perfection is to be *in every good work*. This would

* See the margin of our reference Bibles.

fulfill the whole moral law. 2. It is *to do his will*, which is the moral law itself. 3. It is to work in them *that which is well pleasing in his sight*. Such is obedience to the moral law. In these things one is a *perfect* Christian. In these he is *like*, or *imitates*, Christ. So, “the disciple is not above his Master;” for his Master—Christ—being God manifested in the flesh was a *perfect* Teacher. But the disciple being human, and to no small extent ignorant, must be thoroughly instructed; if he begin to teach without this thorough instruction, he will be “above his Master.” Therefore, “He spake a parable unto them; Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his Master; but every one that is PERFECT shall be as his Master.” It may be translated, *Every one shall be fitted, prepared, or fully furnished* (in knowledge to teach others) *like as his Master*. Rev. Richard Watson appears to the point on this text. He says, “These are golden sayings of our Lord, a sort of text on which no doubt he enlarged in the discourse. To be *perfect*, in a disciple of Christ, is TO BE FULLY INSTRUCTED IN HIS LORD’S DOCTRINE, AND IN SPIRIT AND TEMPER FULLY CONFORMED TO IT, or what he himself, in another place, calls being ‘sanctified by the truth,’ *καταρτίζειν*, is to compact or knit together; hence to make ready, to perfect, and, applied to teaching, fully to instruct. Every *fully-instructed* disciple, therefore, shall be *as his Master*; in other words, the end of our discipleship is to be made like Christ, and this shall be the glorious result, if we continue to follow him. ‘The mind that was in Christ’ shall be in us; and it is only as we advance in this state of conformity to our Savior, that we approve ourselves as his true disciples. For as every *perfectly-instructed* or *prepared* disciple thinks, wills, and acts in the same manner as his Master, so are we to THINK, WILL, and ACT* like Christ.” (Exposition on our

* The capital letters are Mr. Watson’s own.

text.) Any one can see that Mr. Watson's exposition here teaches Christian perfection to consist in *imitating* Christ; the very thing that we have abundantly set forth throughout these arguments. The views of Dr. Adam Clarke on this passage are to the same effect. This finishes our remarks on all the thirteen passages containing the word in question.

It is proper here to mention two nouns derived from this word, each of which occurs in the New Testament but once; one is *κατάρτισις*, (*katartisis*), "*perfection*, that is, the being made or becoming perfect. 2 Cor. xiii, 9." (Dr. Robinson.) "Properly the act of repairing, reformation, perfection, state of being perfect." (Greenfield.) "Repair, amendment, restoration, correction, perfection, completion." (Groves.) "An adjusting, restoring, a preparing, training." (Liddell and Scott.) The text reads, "This also we wish, even your perfection." The context, as seen in verse 10, shows that St. Paul wrote this for the "edification" of the Corinthians, that is, to strengthen and establish them in brotherly love and Christian unity. For he says, "Being absent, lest being present I should use sharpness"—"*I would rebuke you, perhaps, for not walking as becometh Christians.*" Dr. Adam Clarke gives no countenance to this passage meaning Christian perfection as a second blessing in the soul. He says, "We can not be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order. I have given the above paraphrase to this verse, because of the last term, *κατάρτισιν*, *katartisin*, which we render *perfection*. *Κατάρτισις*, *katartisis*, from *κατά*, (*kata*), *intensive*, and *ἀρτίζω*, (*artizo*), *to fit* or *adapt*, signifies the reducing of a *dislocated* limb to its proper place; and hence, as *Beza* says on this passage, 'The apostle's meaning is, that whereas the mem-

bers of the Church were all, as it were, *dislocated*, and *out of joint*, they should be *joined together* in love; and they should endeavor to make *perfect* what was amiss among them, either in faith or morals." The general meaning of the word, with due respect to its etymology, as given by the four lexicographers quoted, shows that Dr. Clarke has given the true sense. The other noun derived from this verb is *καταρτισμός*, (*katartismos*), "*A perfecting*, that is, the act of making perfect. Eph. iv, 12." (Dr. Robinson.) "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" "For the PERFECTING of the saints for the work of the ministry," etc. It is seen that this "perfecting of the saints" is the work of *men*, of *teachers*, *pastors*, and such like, and not the work of the Holy Spirit, in the sense as here used. For this purpose "He [God] gave some" various orders of ministers and laborers in his Church. To say that the "perfecting" in this text means a subsequent work of the Holy Spirit in the heart, to that of the new birth, is, we presume, more than any one would say. It would be as incorrect as to say "the work of the ministry" is. Dr. Adam Clarke gives here the same interpretation as on the last passage as to sense.

Here we close our investigation of the many passages to which we have called the reader's attention. We have not quoted and argued so very many for the purpose of proving our own views on this subject particularly, but to show, on a fair examination, that they will not sustain the doctrine of Christian perfection and entire sanctification as held by others. Our object has been to take each word in the original, whether Hebrew or Greek, and give it a full, fair, and impartial examination. In so doing we have tried to pass by no passage containing a word, which, in our humble judgment, we supposed the advocates of Christian perfection and entire sanctification, as writers have used these terms, could possibly claim as a proof of

their theory. We have tried to be *honest* in the interpretation of the WORD OF GOD, by which we shall be judged. The sacred WORD, notwithstanding the opinions of those whom we very highly esteem, has not been "handled deceitfully."

Whether, by means of accredited comments, the most learned of scientific and exegetical authority, and the acknowledged rules of full and fair exegesis, we have succeeded in explaining away the views of those with whom we differ, as to their proof-passages; is a question which the unprejudiced reader must decide.

CONCLUSION.

ARGUMENT XXIV.

SINCE the subject-matter of the foregoing arguments is presented under two general heads, we will give our conclusion upon the whole accordingly, namely :

I. *As to regeneration.*

1. From the foregoing arguments it may be concluded *that the Bible is a Divinely-inspired book.* The Holy Scriptures are themselves, considered as to their internal evidence, sufficient to prove this without calling to our aid, as absolutely necessary, the irresistible evidences of miracles and prophecy. Had the Bible been written by men uninspired of God, it is presumable that they would have written, especially on some important doctrine, in such a manner as to clash, and so make irreconcilable contradictions. Such a conclusion as this seems reasonable in the highest degree. For, on the hypothesis that they who wrote the Bible were not inspired, we may fairly suppose that they knew less, as to general information, and that they understood fewer languages, and upon the whole, taking them all together as a body of writers, that they were inferior to men of our day. And it is quite presumable that they, as such, had not as good facilities for writing a *consistent* and *harmonious* volume, assumed to be the production of the human mind merely, as those have had who have received all the light possible of the most learned and improved age of the world, and as such, from the colleges and universities of both Europe and

America, have written comments on the Bible. Yet these commentators in many of the less important and incidental points are constantly clashing, no odds whether they are of the same religious denomination or not, nor does it make any difference of what single given denomination. And not only is this the case in the abstract, as to topics in general, but it is even the case on some of the vital points of what men call Christian theology. One believes in a Trinity in Unity; another does not. One believes in a full and free atonement through Jesus Christ, for all the human family; another believes in a limited atonement. Such is the way with human opinions. But does this make the Word of God, as we hold the Bible to be, of none effect? God forbid; we thereby establish it. For we perceive that learned, most devout, and God-fearing men thus disagree, both in general and as to particular points of the greatest moment. And that they are honest and sincere in their opinions, as opposed to any enmity at Divine revelation, no one doubts. This but teaches us that learned men, uninspired of God, absolutely *can not*, upon the fairest consideration of their candid intentions, agree as to the most vital points and parts of Christianity. In this manner the Christian Church, in her different branches, has been disputing on the doctrine of Christian perfection and entire sanctification for some ages. And to-day, take these doctrines or terms, and, considered both as to theory and practice, they seem to be very much misunderstood. The disparity of opinion is really wonderful. Some deny the possibility of attaining such in this life, and others the contrary hold. Some profess it; while others, professing to love God, sneer at such for their professedly-high attainments in grace. This they do even after the theme of their contention has been given, as they all hold, by Divine inspiration.

Therefore, since learned, good, and well-meaning men

fail to agree as to what Christian perfection is, and as to its attainment in this life, an acknowledged revelation of the doctrine having been given, is it not exceedingly presumable that no men could have invented such a doctrine, independent of Divine aid, without clashing, especially when they wrote in different languages, thousands of years apart as to time, in different places, and under different circumstances? When they fail to agree under the most propitious circumstances, how could they have agreed under the unpropitious? Is difficulty necessarily productive of light and consistency? But we have found the doctrine of Christian perfection and sanctification, as taught throughout the entire Bible, to be a consistent doctrine in the smallest particulars, and, to human appearances, apparently so in mere incidental instances. We have examined it in the Pentateuch, Job, Proverbs, the Psalms, the Prophets, and in the New Testament; and, in each, the designed and professedly taught discourse, and the apparently incidental remark, as to the impending question, are alike harmonious.

It seems almost incidental that Abraham is regenerated about fourteen years before God commands him to be perfect. It seems rather incidental that that perfection is set forth in the rest of the chapter as consisting in Abraham's observing the command of circumcision as the fruit of his regeneration. It seems almost miraculous that, on our hypothesis, one UN-inspired Paul should mention this fact apparently so trivial, yet so important, nearly two thousand years afterward, and ask the Jew with striking emphasis as to the regeneration of Abraham, "How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but [*about fourteen years before while*] in uncircumcision." It appears remarkable that Moses—Deut. xviii, 13—should by chance, so to speak, in giving professedly a command from God concerning certain external duties of the Jewish

religion, say and sum up those duties in one expression, "Thou shalt be PERFECT with the Lord thy God." It seems strange that the bard of Israel, beginning Psa. cxix, should say, *O! the blessedness of the PERFECT as to the way, the walkers in the law of Jehovah*; that Isaiah, concerning this perfection, as to the kind of heart from which it should proceed, should speak of the Lord's righteous servant *justifying* many; that the reputed Savior of the world, in his discourse with Nicodemus, should, as if by chance, preach the Abrahamic covenant, setting forth both God's part and man's therein without so much as once making mention of it; that he should preach his Sermon on the Mount and make use of the word "*perfect*," about which men seem to have contended so much, that in the order of events, I do not say a marked providence, it should so happen, that St. Luke should write the word "*merciful*," instead of "*perfect*," and thus fix beyond dispute the true meaning; that the one apparently small matter of the word "*wholly*," in our translation, on which, perhaps, the phrase "*entire sanctification*" has been founded, should be found in the original to be an adjective having syntax to agree with its pronoun, instead of being an adverb qualifying the verb; that these unobserved dislocations of the small joints of language should cripple our theology, and mystify the entire subject for so long a time.

Do not these things show that the erring hand of man can very easily, yet unintentionally, throw out of harmony that law which is said to be "perfect?" Can not the most skeptical turn his attention to these small things, amounting to so great evidence, and see that the great Author of Divine revelation, like the accomplished musician at his instrument, touched with a live coal from off his altar the pen of Moses, of David, of Isaiah, and of Paul, producing one symphonious sound of comprehensive truth, profitable to all, except where deep-seated prejudice

may close the ear, or the malicious finger of infidelity create some discord? How very strange it is, that skepticism sneers at the faith of the Christian when its own votaries have more faith than he, though peculiar to themselves! For the amount of faith must be measured by the aggregate of evidence on which it rests—the Christian believers in salvation through the merits of the crucified Redeemer, and through belief in the revealed Word, which actually comes to him with more evidence in its favor than was ever had on any one point among the affairs of men—evidence, too, which has never been shaken, except in the estimation of those whose moral conduct may prove them to be incompetent judges as to the nature and amount of testimony sufficient to establish a Divine revelation; nor need this evidence fear investigation. On the other hand, infidelity, skulking from all commerce with truth, and without testimony commensurate with every-day affairs, believes the false, however much threatened with the consequences and rejects one hundred well-established and unanswerable truths because it finds one *apparent* discrepancy. In this it may be questioned whether the alleged defect is in the impending subject of investigation or in the mind of the investigator, so that, considered as to the facts in the case, the latter deserves, over the former, more credit for the quantity than for the quality of his faith. These considerations, if properly weighed, may be of some advantage to those who read the Scriptures but little, and that little more for the purpose of finding fault than for the design of their own instruction and edification.

2. It seems reasonable, then, that we should *adopt* the revelation which has been given us, and that willingly, till we are able, at least, to produce a better one. The teaching of the Bible has always seemed to be consistent and salutary. Its influence on the human soul, like that of salt on flesh, keeps it from moral putrefaction, turns

away the perpetual pestilence of false doctrines, and qualifies the man for every relation of life, and for a home in heaven. One infidel in society is like a dead body infected with the small-pox, especially if he has some little unenviable reputation for learning; he mostly gathers a few around himself of equally-corrupt tendencies, and then makes them twofold more the children of hell than before. And as the radical skeptic flies off to his absolute destruction, on some erroneous tangent, making a total wreck of immortality, so do those of most sincere regard for the Bible, yet carelessly neglecting to found every word of their doctrine upon it, irrespective of what great and good men may have written, with due respect to them nevertheless, err in a proportional degree. We are indebted to the Bible for all the religious doctrines we have; and if a man, however good, and of however good intentions, should write as to any doctrine of revelation, if he is not *clear*, and easily to be comprehended, making the whole theory presented harmonize with every other doctrine of the sacred Word, there may be at least some suspicion as to the soundness of his work. And men should be careful, if he has not proved his points from Scripture in *every* instance, by a proper observance of the scope and context belonging to each passage, how they adopt his views, lest they find out afterward that they have received "for doctrines the commandments of men." Who, of strictly Biblical views, independence of character, and proper discernment of mind, does not know that the chief schisms that have destroyed the unity of the Christian world, have had their very life and growth in an undue adherence of men to the mere *ipse dixit* of their ecclesiastical demagogues?

3. We conclude *that regeneration is a clearly-taught doctrine of the Bible.*

(a) Orthodox men, who believe that an impure soul can not enter into the final kingdom of God, should naturally

expect the doctrine pertaining to its cleansing, being, we may say, the most essential doctrine of all, to be revealed in the Holy Scriptures, if possible to conceive, more clearly than perhaps any other.

(b) The *Scriptural proof* of regeneration is both abundant and clear. (1.) This is the chief thing in what is known as the "Gospel message:" "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (2.) Our Lord's discourse with Nicodemus—John, chap. iii—is a strong and clear setting forth of this doctrine. This discourse embraces the whole chapter. All St. John's writings are full of it. (3.) Its true character is mentioned in Col. iii, 10, and in Eph. iv, 24, and consists in the IMAGE of God created in the soul. (4.) It is taught in Scripture by different names and expressions, such as "born of God," "born of the Spirit," "regeneration," "quickened," "risen with Christ," etc. (5.) It is constantly included in the words *justify* and *justification* throughout the Epistles of St. Paul, as well as the rest of the New Testament. (6.) If the reader wants to find other proofs of this doctrine, let him read and *carefully study* the twelfth and seventeenth chapters of Genesis inclusive, concerning the call and conversion of Abraham; let him then in like manner examine the Epistle to the Romans and that to the Galatians, and he will find, if he read correctly, that on every page of those Epistles it is taught professedly, and, either directly or indirectly, with great strength of argument in power and demonstration of the Holy Ghost. (7.) In a word, regeneration, through faith in Christ, is the end of the atonement, at least in one sense, and it is the engrossing theme of the Bible from Genesis to Revelation, more or less. When this doctrine is so clearly and fully taught, and so powerfully enforced as being *absolutely necessary* to an admission into eternal life, those

who scorn both the doctrine itself and its necessity, and expect the eternal approbation of God notwithstanding, had better pause sufficiently long to give a reason why the Author of the Bible was so particular in revealing the doctrine of the birth of the Spirit, and its necessity, that he should suffer them to be willfully rejected, or else expect the "vengeance of eternal fire" as the just demerit of their hell-born and heaven-daring pertinacity.

(c) When men attempt to teach entire sanctification, as an internal and greater blessing than regeneration, for want of light they stumble, fall, and *unconsciously slide into the doctrine of the new birth*. As a proof of this position we will mention a few facts. (1.) They hold that entire sanctification or Christian perfection is obtainable *by faith*. Now, the moment they assume this ground, they take the *term* or *condition* of the Abrahamic covenant, and thereby show that a person whom they would regard as "wholly sanctified," is no more than one standing in the same covenant relation, as Paul says, "with faithful Abraham." And since it can not be shown from Scripture that Abraham was ever "wholly sanctified," in their use of the phrase, it becomes evident that attempting to teach their doctrine—emphatically *theirs*—they have mistaken the key of faith, and are compelled to fall back on the condition of another covenant, from the want of a covenant of their own, and to claim unjustly, as if by plagiarism, the condition of that one in which God promises, as a blessing to the soul, regeneration only. Now, if, from necessity, they must take man's part in that covenant—that is, *faith*—and use it as the sole means or condition, consistency asks, why not take God's part also in the same covenant, that is, regeneration, as the sole blessing? This is what we call unconsciously *sliding into regeneration* when they come to treat of entire sanctification. If *faith*, the term in the Abrahamic covenant, be the condition of salvation, the *blessing* in that covenant

must be the salvation itself; but St. Paul clearly treats that blessing as no other than justification and the blessedness connected therewith, which we all hold to be regeneration. (2.) In the same manner this singular gliding into the doctrine of regeneration, and this intruding on its rights and its identity as a doctrine, are manifest from the want that entire sanctification shows of *distinct evidences* from those of the new birth. This want is so apparent, that Dr. Peck, as we have shown, in Argument X, objection 7, has, in all his evidences of Christian perfection or sanctification, absolutely taken the plain, positive, and Scriptural evidences of regeneration, and has applied them as proofs of *his* doctrine! Is not this an imperceptible transition into our view of the question? Would not the phrase *sliding back* be rather expressive of this mode of treating the subject, all things considered? Many other features of a similar kind might be mentioned; the reader can expand the idea. (3.) Our conclusion, therefore, is that regeneration is a plainly-taught doctrine of the Bible, having a covenant in which it is to be obtained on a clear and perpetually-taught condition of faith, and having evidences in vast number, whereas entire sanctification, as such, is not a clearly-revealed doctrine, having neither a distinct covenant, distinct and reliable proof-passages of Scripture, nor distinct Scriptural evidences. Logically, therefore, we think that men should adopt, experience, and give demonstrations, in their outward deportment, of the former, and wholly reject the latter as untenable.

4. We further conclude that regeneration is a *necessary* blessing to the human soul.

(a) This has already been assumed in this conclusion, but very many reasons might be adduced in proof. Since many arguments, however, are not as necessary as *sound* ones, we will give a few of this class.

(b) Regeneration is necessary to final and eternal sal-

vation because the "Judge of all the earth," who will "do right," will judge men as *covenant-breakers* or as *covenant-keepers*. As to the former he has said, "*He that believeth not shall be damned.*" Reader, I put these words in italics that you may carefully observe them. This is the "eternal decree" of God—I mean the eternal decree of "reprobation." As to the latter he has said, "*He that believeth and is baptized shall be saved.*" These words in like manner are worthy of notice. This is the "eternal decree;" this is "election." Nor is it particular whether it be said, in substance, that God from all eternity fore-ordained that a certain number of the human family should be eventually saved, and that there can never be increase or diminution thereto, and that a fixed number are *not* so ordained but *passed by*, and so virtually fore-ordained to eternal fire. We say it makes no difference whether we take this ground or not. It is nothing to us. We can not tell whether it is so or not, as an opinion isolated from all other views such as we can find in the Scriptures. If it was revealed in the Bible we would give our opinion on it, but as it is, and as these arguments are rather inclined to treat of what is revealed, we will leave that between the reader and his Judge to decide. As to the decree, however, in question, there are some points which ought not to be neglected, granting that God has eternal decrees as to election and reprobation: FIRST. That he never decreed that any man should be an *unbeliever* and so *damned*, nor that any should absolutely be a *believer* and so *saved*. SECONDLY. We would have it observed that the eternal decrees of God are two. They are *absolute* and *irrevocable*. The first is, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." The second is, "HE THAT BELIEVETH NOT SHALL BE DAMNED." Let no man deceive himself; the decree which will fix his eternal destiny is in his own WILL. All this is *implied in*, and *according to*, the Abrahamic cove-

nant of free grace. It is, indeed, the very covenant itself simply expressed in other words; which covenant never could have been introduced and established, having terms and conditions, on the part of man, subsequently to the supposed eternal decree of election and reprobation taught by some. We might as well talk of the same country having a despotic form of government and coexistent with this a republican form, since the ideas connected with each, respectively, are wholly incompatible. Either the Calvinistic decrees as to election and reprobation must be disproved and rejected, or else the covenant of free grace with the condition of faith on man's part and the gift of the only-begotten Son, and Savior of the world, on God's part must be. But if we reject the latter, behold the consequences! Be perfectly calm, therefore, about the "decrees of God." In the day of judgment the Judge will not say to you, "Come ye decreed or elected, as such, inherit the kingdom," etc.; nor will he say, "Depart from me ye reprobated, as such, into everlasting fire," etc. But he will judge man by his good works, considered not in the abstract, for this would be saving men by works antecedent to justification by faith; but he will take cognizance of the works of love and mercy as the test and sign of faith; and to those thus justified he will say, "I was a stranger and ye took me in," etc.; "enter into the joy of thy Lord." On the other hand, he will condemn the wicked on the same ground of works as the index to a bad faith, and as opposed to that which is set forth as the condition in the covenant of mercy. "He shall reward every man ACCORDING TO HIS WORKS." Matt. xvi, 27. Hence regeneration, being the blessing that God gives to every soul that believes in him, is absolutely necessary in keeping with the covenant of grace between God and man.

(c) The *necessity* of regeneration is also seen in the fact that man by nature is morally dead. We say "by

nature" he is so. There is quite an effort made in the infidel world, at present, to prove that man is naturally a good being. It is granted that all men have some apparent good, which seems so to mortals, and which we must attribute to the influence of the Holy Spirit on their hearts, since "the manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii, 7. But the all-seeing eye of the Lord can not so discern. For, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." So it seems that original purity is contrary to the Bible. When St. Paul argued the necessity of justification by faith, and so of regeneration, as always connected with it, he referred to this language of the Psalmist, just quoted, showing the Jew that he was naturally no better than the Gentile, that his only chance for salvation was through justification by faith, that there was no Jewish morality or preferences which could recommend him to God. Therefore he said, "We have before proved both Jews and Gentiles, that they are all under sin." When writing to the Ephesians, he tells them that they were "by *nature* the children of wrath;" φύσει, *physei*, may be rendered *as to birth*, or *descent*; it well compares with the author's use of the same word in Gal. ii, 15, "We are Jews by nature, and not sinners of the Gentiles;" that is, φύσει, *physei*, *as to birth* we are Jews. This is the Greek dative of respect wherein any thing is applied, and is used to tell in what respect one is a child of wrath, and plainly says *by* or *as to nature*, that is, etymologically considered, the same as *by* or *as to birth*. It accords with the prophet, that man is "a transgressor from the womb." Isa. xlvi, 8.

It being true that "that which is born of the flesh is flesh," fallen and sinful by birth, like as the parent

according to all the analogies of nature in the reproduction of the animal world; "Marvel not, . . . ye must be born again." On account of an *original, total* depravity in man there must be a new birth. This was our Lord's argument against Nicodemus. How false, we again remark, is the unconditional salvation of all men! It was the "father of lies" that first preached this doctrine, "Ye shall not surely die." This was the first falsehood that ever he told. For when God cursed him it was "because thou hast done THIS." His cheek at this time not seeming to be very hard, he rather blushes at the promulgation of the doctrine the first time, and so qualifies it with a "surely!" This sermon was preached to a congregation of but two, nearly six thousand years ago. They believed it; they practiced it, and it damned them both unto the absolute loss of the Divine image, the expulsion from the garden, and from the Divine presence, while its pernicious and damnable influence has been entailed upon their posterity unto this day. How strange it is, that when this doctrine once had a fair trial, having been preached to the whole world of mankind, *already* in a state of grace, when it proved then to be a signal failure, that this will not satisfy some, who in their moral infatuation and blindness, continue to stand side by side with their ancient father, whom they shamefully deny, and preach this doctrine still! Behold the contrast! This doctrine *damns*, Christ's *saves*; therefore, it is not of God. There are none so blind as those who WILL NOT see! None so deaf as those who WILL NOT hear! It was not without some show of reason that the Savior of man said to a class of men of not less morality, "Ye WILL NOT come to me that ye might have life." We have no apology to offer for these remarks. We are speaking of the *necessity* of the new birth. We are teaching a very false doctrine if this that we oppose is true; hence it justly demands what we have said for standing in the way of

our argument, and of what we understand to be Divine truth.

(d) The *necessity* of the new birth will appear also in the truth, *that it is God's own plan whereby we are restored to the Divine image and favor which we lost in the Fall.* It is his *only* plan, which was given through Christ, our Redeemer. But he, so far as personal salvation is concerned, is to be our Savior only on the *conditions* of the Gospel. Now, for the love of the Divine image, for the sake of assimilating his pure likeness, we ought to "acquaint now ourselves with him, and be at peace," through the blessing of regeneration.

(e) A very rational argument for the necessity of the spiritual birth is, *that Christ died FOR us.* Since he loved us, we ought to love him in return. "YE are bought with a PRICE; therefore glorify God in your body, and in your spirit, which are God's." Reader, please reflect on the love of thy Lord to a lost world, to thyself, and never cease to think upon it. Space will not allow a proper expansion of this great inspired truth in this place. Angels might covet our privilege. "Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS of God." But let it be the theme of our earliest and latest meditations to draw the soul away from that which is earthly and fix it on the heavenly—on him "who was delivered for our offenses, and was raised again for our justification." These are Scriptural reasons, given by the revelation of the Holy Spirit himself for the necessity of being born of God when he would woo man to the bosom of the Father. And what objection any one can have to this doctrine we can not see, unless that his heart is defiled with that natural disease above alluded to, on which the inspired writers establish the necessity of a spiritual change, and unless his faith and morals are thereby rendered impure.

(f) There is, on the other hand, *no* necessity for entire sanctification, as such, for, first, its own friends say that regeneration is sufficient to procure the ultimate salvation of man. Dr. Peck, speaking of those who are justified, but not wholly sanctified, as such, says, "Though their sanctification may not be complete, they have the promise of eternal life, and, of course, have the pledge of complete sanctification, if they should be cut off by death in that state. It is most absurd to suppose that a justified soul can be lost, without having forfeited his justification by backsliding."* Here is proof from the pen of a strong advocate of entire sanctification, as a second work of grace, that the new birth alone will suffice to secure everlasting life. Therefore, there can be *no* necessity for all that is additionally claimed. Second. We have argued the sufficiency of regeneration in Argument VIII, which is not to be overlooked here as rendering what is called "complete sanctification" entirely useless. Third. It may be fairly proved from the writings of Rev. Richard Watson, the best theologian, perhaps, as a writer, in any branch of the Church as yet, first, that there is no such thing as sanctification, as a subsequent work in the heart to the new birth; secondly, that it has no fruits. He says, "The change in regeneration consists in the recovery of the MORAL IMAGE of God upon the heart; that is to say, so as to love him supremely and serve him ultimately as our highest end, and to delight in him superlatively as our chief good. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature; and in order to obey it perfectly, no part of our inward affection or actual service ought to be at any time, or in the least degree, misapplied. Regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its

* Christian Perfection, Abridged Edition, p. 31.

opposite.”* Now, I think that there is no uninspired man who can better define regeneration and its fruit than our author has here done it. For a man to do any *more* than is declared in this definition, is, in our opinion, as impossible, and as unreasonable, as it would be for him to think of making a world; yet, in the very nature of the case, *more* is required of a man to be “wholly sanctified” than to be merely regenerated, according to the distinction in the theory. Two things are to be noticed in this definition of regeneration. First. He speaks of it as an inward work, and says it is *the recovery of the MORAL IMAGE OF GOD upon the heart*. Second. He says, in substance, that the fruit of such a state of grace is the complete observance of the Divine law, and that “in order to obey it (the moral law) perfectly, no part of our outward affection or actual service ought to be, AT ANY TIME, OR IN THE LEAST DEGREE, misapplied.” Now, let us examine him in the same work where he defines sanctification. He says it is “that work of God’s grace by which we are renewed after the IMAGE of God, set apart for his service, and enabled to die unto sin and live unto righteousness. Sanctification is either of nature, whereby we are renewed after the IMAGE OF GOD, in knowledge, righteousness, and true holiness, Eph. iv, 24, Col. iii, 19, or of practice, whereby we die unto sin, have its power destroyed in us, cease from the love and practice of it, hate it as abominable, and live unto righteousness, loving and studying good works. Tit. ii, 11, 12. Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, patience, etc., and the exercise of them in our conduct toward God and man. Gal. v, 22-24; 1 Pet. i, 15, 16; Matt. v, vi, vii. Sanctification in this world must be complete; the whole nature must be sanctified, all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God.”

* Theological Dictionary, Article REGENERATION.

Two things will here be observed as in his definition of regeneration. (1.) He says that sanctification is *that work of God's grace by which we are renewed after the IMAGE OF GOD*. But the first point in his definition of regeneration is *the recovery of the MORAL IMAGE OF GOD upon the heart!* Reader, do not these two statements perfectly coincide? Are not the two declarations identical in sense? Is the "IMAGE" of God superior, in what is called *entire sanctification*, to what it is in regeneration? Do we mean that our God, like Proteus, assumes a different IMAGE, at different times, suited to the theological notions of men? (2.) We will now notice the *fruits* of sanctification, which Mr. Watson gives as the second point in his definition of it. Part of this, he says, is "loving and studying good works;" and his reference to Gal. v, 22-24, is where St. Paul gives the fruits of the Spirit, all in one catalogue, among which he mentions "love," and in verse 14 of the same chapter he says, "All the law is fulfilled in one word, even in this, Thou shalt LOVE thy neighbor as thyself." This St. Paul gives as the fruit of the Spirit which every soul justified and regenerated has; for in Galatians the apostle is speaking of regeneration, and not of what is termed sanctification. The adjective *ἅγιος*, (*hagios*,) *holy*, the verb *ἁγιάζω*, (*hagiazō*,) *to make holy*, *ἁγιασμός*, (*hagiasmos*,) *holiness*, *ἁγιωσύνη*, (*hagiosune*,) *holiness*, and *ἁγιότης*, (*hagiotēs*,) *holiness*, are all wanting in the Epistle to the Galatians. But since the apostle taught the substance of their meaning in verses 22-24, as the "fruit of the Spirit," to which Mr. Watson refers in his definition of sanctification, it is plain that our whole view of the question does not consist in *sound*, but in the exact *sense* of the Scriptures, otherwise the apostle did not preach entire sanctification to the Galatians, at all, not having used any word of that class. Therefore, since Mr. Watson has given us the fulfilling of the moral law, as the fruit of sanctification, the fruit

here, as the second point deducible from his definition, perfectly coincides with the fruit of regeneration as he has stated it in the second point of that definition. Therefore the two doctrines, as held by Mr. Watson, exactly coincide throughout each to each. Hence they are one and the same, considering sanctification as an inward work. If what is here said is incorrect, theologically, then the same principle is incorrect mathematically; for there is a proposition in geometry, capable of demonstration, which says, "*If two triangles have two sides and the included angle of the one, equal to two sides and the included angle of the other, each to each, the two triangles will be equal.*"

If we may be permitted to carry out this analogical demonstration a little further, in making the "image of God" and the observance of the moral law represent the two sides of the triangle respectively, there is a third particular that will well represent the "included angle" also; for in Mr. Watson's definition of sanctification, above given, he says, "ALL SIN MUST BE UTTERLY ABOLISHED." Very good. In another place he defines regeneration in these words: "It is that MIGHTY CHANGE in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and ABOLISHED, so that, with full choice of will and the energy of right affections, he serves God freely, and 'runs the way of his commandments.' 'Whosoever is born of God DOETH NOT COMMIT SIN, for his seed remaineth in him, and he CAN NOT sin, because he is born of God.' 'For sin SHALL NOT HAVE DOMINION over you; for ye are not under the law, but under grace.' 'But now being MADE FREE from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' DELIVERANCE from the bondage of sin, and the POWER and the WILL to do ALL THINGS WHICH ARE PLEASING TO GOD,

both as to INWARD HABITS and OUTWARD ACTS, are, therefore, the DISTINCTIVE CHARACTERS of this state.”*

Now, gentle reader, please turn back and read this definition of regeneration over again. Notice, (1.) The words in capitals, duly weighing their meaning. (2.) The three Scripture proofs which he gives of regeneration. (3.) That both in this and his definition of sanctification, he positively teaches the ABOLITION of sin from the heart. The one word “ABOLISHED” is actually common to both. Which of these definitions teaches the most *thorough* work in the soul? Reader, you may profess entire sanctification. If so, when you passed from the regenerate state to that of the “wholly sanctified,” how much better were you, our mutual friend, Mr. Watson, being judge? Our “included angle,” then, is represented by the ABOLITION of sin in both his definitions! Were it not out of place here, we would be compelled to aver that this view of regeneration, compared with his “FORMER CORRUPTIONS” in a regenerated soul, before mentioned, presents a contradiction which no man can remove. We, therefore, conclude, what under this third subdivision we undertook to prove, namely, first, that there is no such thing as sanctification, as a work in the heart subsequent to and distinct from regeneration; secondly, that such can have no fruit; for Mr. Watson, like Dr. Peck, has given it the fruit of regeneration.

Two additional conclusions, of a general character, as corroborating points already discussed, and as of no inferior moment, may here be mentioned. (a) We have sufficiently proved, under letter (f), that there is no necessity for what is called entire sanctification, since our most eminent author and advocate of that belief has incidentally made out regeneration a complete work of grace in the soul. (b) His definition of regeneration, just now quoted from his Institutes, when observed particularly as to those

* Theological Institutes, Vol. ii, Part Second, chap. xxiv, p. 267.

words in capitals, some of which are words of Scripture, incidentally and positively teach that a regenerated soul can not have sin attributed to it, as a superficial glance at St. Paul's Epistles might lead one to suppose; for where sin is "abolished" in a man, HE is not carnal; and the apostle had reference to "wolves in sheep's clothing" on all such occasions.

5. Regeneration may be obtained *instantaneously*.

(a) There is abundance of Scripture in proof of this. We mention this point as one which has been denied, and that, too, from the pulpit of a Church professing to be of the real apostolic succession. The ground has been assumed that there is a gradual work, requiring a lifetime to obtain it. We do not say that this, itself, is a strong presumption against such ministers themselves ever having experienced the new birth. Our Lord hath said, "He that believeth on the Son hath everlasting life." (b) At what period of a man's life he shall obtain this "everlasting life" in his soul, or what length of time it will require him to obtain it, are questions to be determined by the nature of the human mind, it being granted that the blessing is obtained by faith. If *trust*, the true and essential element in justifying faith, to be exercised by the mind, is the work of a *lifetime*, then those gentlemen are perhaps correct; but we are disposed to think, that the thief on the cross, Peter on the water, and the Syrophenician woman, had more active minds than some of those stalwart clergy of the gown and prayer-book, who would perhaps have a score of souls to perish eternally while they are adjusting their robes, or prove themselves the honored instruments in saving one. O for a baptism of the Holy Ghost! "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." (c) Our observation teaches us that men are instantaneously regenerated. (1.) As to the *countenance* of such, when the work is wrought in them

by the Holy Spirit. The countenance of man is regarded as the index of his heart, in most instances, even by discerning skeptics. The man of a free, open countenance, who is not afraid to look up, who is able, under any circumstances, to act with perfect composure, and look his fellow-man in the face, is regarded as an honest man at heart—the exceptions are comparatively few—while the shy, skulking character, who, like the wolf, abhors the look of man, eye to eye, is supposed to be guilty. All this is acknowledged and observed by avowed infidels. We are acquainted with an individual who has now in his possession a chart of his own *cranium*, given by O. S. Fowler, the well-known American phrenologist, who, as was supposed, on examination, gave a remarkably-accurate and frank account of his character. In this he simply placed his hand on the head, making no pretensions to feeling a thousand bumps that never existed, as the science of phrenology sometimes simulates; but standing before his subject, he looked him constantly in the countenance, and thereby made his chart.

Observe the difference between the man held in high esteem by his fellows, and that one on the gallows under sentence of death. The one smiles; the other is sad. These are things that all admit, and that none can deny. Now for an application of the fact in the case. Observe the wicked and most abandoned, and the strongest-nerved champion of the vilest classes of human society; when the Divine Spirit reaches his heart, having heard the Word of life preached, or the feeblest instrumentality having been employed, his countenance puts away its vain aspect, and begins to assume the deepest solemnity; tears flow profusely; the voice is broken; the whole physical man trembles, like Felix. In the anguish of his spirit he falls at the altar of prayer, and cries, "God be merciful to me a sinner." All are conscious, through the testimony of their own eyes and ears, from his countenance bathed in tears, and the

wailings of his contrite heart, that the soul within is in deep and indescribable trouble. The external index of that soul shows it as plainly as the gloomy countenance of the criminal attests that he is the victim of a righteous judicial punishment. In a moment, in the twinkling of an eye, he leaps to his feet and shouts, "Glory to God!" "My sins are forgiven!" His countenance beams with a heavenly beauty. God has wiped the tears of penitence from his eyes. He has given unto him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." His face is now the index of his heart, just as much as it was before. What is the cause of this external appearance, this real change on his features which our eyes behold? Why is his mourning turned into praise, according to the testimony of the ears? Is not the proof sufficient to indicate a real change within corresponding? Does not this agree with the language of the prophet, where he says, "A NEW HEART also will I give you?" Will skepticism account for all this, or will it deny that the countenance is the index of the heart in this case, and maintain it in other circumstances? We are told, "The man is deceived;" "he is in a spasm of excitement;" "there is no reality in his conversion as a work of the Holy Spirit in his heart;" "it is mere fanaticism." Perhaps there was no reality in your mourning when the word came from the battle-field that your friend was dead, when you mourned in deepest sorrow over the sad news. Perhaps all was feigned as to the fact, that he afterward, the news having been false, came home and took you on such a welcome surprise, that you fainted in an ecstasy of joy. Forsooth your mourning had been all feigned! Your joy mere fanaticism! When these acknowledged instances of instantaneous joy, in common affairs are accounted for, it will be time for us to doubt instantaneous regeneration, having similar evidence in the aspect of the countenance. Now, that entire sanctifi-

cation, as an inward work of the Holy Spirit, is momentary, is a proposition in the debate that the writer is not anxious to affirm, however gradually such a point may be approached; and consequently he will leave it for more learned and able men.

(2.) The *conduct* of persons regenerated teaches us that the blessing is instantaneous. It often happens that men converted in a moment's time begin immediately to exhort others to seek that salvation which they themselves denied perhaps not twenty-four hours before their convictions. And instead of hating their enemies, the first thing after their regeneration, they often go to them asking forgiveness, confessing past faults, old grudges, personal wrongs, and retaliations. Is this human? In addition to this, their lives, in many instances, are changed, as to the ways in which they walk, all the rest of their days. Instead of blasphemy, they are devoted to God; instead of hating, they love; transgression gives place to prayer; retaliation to blessings; pride to humility. All these are manifested in such a degree, that no mere nominal repentance or change of habit, as is often the case in mere morals, can imitate them. This change of life is rather too great to be called a mere sham. The battle waxes too warm in Christian warfare for mere hypocrisy. These characters pray; they take up every cross; they endure every reproach. In every good word and work they are instant in season and out of season. Such can not well be said of those who unite with the Church for popularity and mere social relations of the better classes. In the day of the Lord's battles they are out of rank, or forsooth have deserted the field; in the season of public prayer they are speechless; as sentinels they are asleep at their post. If their wealth renders all obsequious to them, they are exceedingly pious; take away their money, and you completely annihilate them. Those who deny these facts are surely wanting in every-day observation.

Nor can any objection, founded on mere nominal profession, or on the bad deeds of such, invalidate the testimony of the faithful, since the Christian religion, practically and experimentally considered in the soul, has a sufficient number who are really holy, and *demonstrate* its reality. This *sudden* and *perpetual* change in the life of the regenerated is worth something to our argument if fairly considered.

6. Regeneration is represented as being a *perpetual* blessing in the soul, never to be transcended by any other of a different name.

(a) *As defined by eminent authority in our Church*, it can never be surpassed, as to completeness in purity. (1.) We have before quoted Mr. Watson, wherein he defines it properly as “the recovery of the MORAL IMAGE OF GOD upon the heart.” (2.) Our catechism, published by our Church, “unanimously adopted” at the “General Conference held in Boston, May, 1852,” defines regeneration, in answer to question 56, “*What is regeneration?*” thus: “It is the new birth of the soul in the IMAGE OF CHRIST, whereby we become the children of God.” Both these definitions we regard as correct, but both make the soul born of the Spirit to be in the Divine IMAGE; therefore, we hold that a more perfect work within than this can never take place. This can never be excelled; for, taking Mr. Watson’s definition of sanctification, as before given, and granting that it is possessed in the soul, that soul would not be any *better*, would not be any more *pure* or *perfect* as to moral cleansing. It would only have just the same Divine IMAGE still. That our spirits wholly sanctified, according to given theory, are more pure than when regenerated is contradicted by the definitions of our received authors. And the doctrine of sin in a regenerated soul, and hence the necessity of complete sanctity, makes the case more difficult still. To human reason it is absurd; for we have before found the doctrines to be

identical, from that very source, too, that teaches sin to be in believers; so that if it is in the regenerated man, it is also in him who is "wholly sanctified," since they correspond precisely—both being in the IMAGE of God—sin in both being "ABOLISHED." Therefore, from the position of our Church on this question, entire sanctification is actually inconceivable! positively impossible! and regeneration must be a perpetual blessing, as it respects its never being excelled by any other because there is no greater.

(b) The idea of the necessity of a greater work in the soul than regeneration rests on a sandy foundation, namely, "sin in believers." This doctrine may be questioned from several fair considerations. (1.) It supposes the heart to be *now* what it *once* was—to be *to-day* what it was *yesterday* when it believed. (2.) Such a notion is at war with the received definitions of regeneration, before given, which say that the heart is then morally in the *image* of God. Is there *sin* in that image? (3.) It seems to overlook the tendency of the heart to depart from God *after* it has been renewed, on which point the Scriptures give much warning, such as, "Abide in me;" "Continue ye in my love;" "He that believeth hath eternal life." There can be no sin in *eternal life*; if so, can there not be sin in heaven? Again, the verb "believeth" is in the present tense, and may be regarded as implying a *constant* reliance in Christ and the all-sufficiency of his atonement; at which time, if there is a Scriptural reliance, there can be no sin in the heart, for the covenant blood is thereby applied which "cleanseth us from ALL sin." Sin exists very often—alas, how common!—in him who WAS a believer, but never in the heart of him who IS a believer. Such a view contradicts our Lord and his apostles in many places. Where there is sin there is condemnation, but says our Lord, "He that believeth [Greek, ὁ πιστεύων, *the one believing*] is NOT condemned." John iii, 18. Paul says, "There is

therefore, now NO condemnation to them which are in Christ Jesus." Rom. viii, 1. From these statements we may fairly conclude that since *condemnation*, the *effect* of sin in the heart, is wholly removed, the *cause* which produced it is also. The facts in the case are simply these: If the soul was regenerated in time past and now has sin, it was either not entirely cleansed therefrom in that event, or else it has backslidden; if the former, then regeneration is NOT the moral image of God in the soul, since there is no sin in that image, and the received definitions also, as given, are incorrect. If the latter, then he is not a *believer*, but he has become an *unbeliever*, and, consequently, sin exists in him as such, and not as a believer. This latter view will be strengthened by two considerations: First. The Scripture represents *immediate* separation from Christ as the result of a relaxation of justifying faith. "If a man abide not in me, he is cast forth as a branch, and is withered." Here the aorist ἐβλήθη, *is cast forth*, is used to express the *instant effect* of unbelief. Professor Crosby says this tense is employed "with a certain expression of *instantaneousness*."* Dr. Winer, on this very passage—John xv, 6—says, "*It is cast away; . . . the not abiding has this IMMEDIATE CONSEQUENCE: whoever has separated himself from Christ, is like a branch cut off and cast away, which belongs no more FROM THAT MOMENT to the fruit-bearing vine.*"† Secondly. We have every reason to believe that a most overwhelming majority of professing Christians, judging from the Scriptural standard of holiness, that is, the requirements of the moral law, are in a *backslidden* state. The love of gain, called covetousness, idolatry, pride, and extortion, are common in the very bosom of the Church. The rules of ecclesiastical government are scarcely ever enforced against the delinquent members. And where are

* Greek Grammar, § 575.

† Idioms of the Language of the New Testament, § 41, 5, b.

their accusers? Alas! "His watchmen are blind; they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber." Isa. lvi, 10. Therefore, the doctrine of "sin in believers" is disproved whichever of the two alternatives we take. (4.) But the objector may say, "Does not every regenerated man FEEL sin still lurking within, and therefore must he not be wholly sanctified?" To this we reply, first, Mr. Watson has made it appear that he is as free from sin as those who claim to be wholly sanctified. Second. If FEELING is to determine the question, then this sense is as good evidence on the other side; for every one regenerated knows that his soul has received the FULLNESS of the Holy Spirit. This he knows because he *feels* it; and we would most urgently ask if he *feels* sin now? since his justification does he not also *feel* that he HAS BACKSLIDED? Thirdly. This position may prove too much; for if we are to regard the *feelings* as any evidence at all as to whether the soul is regenerated merely, or wholly sanctified, why not also regard the works of the latter as proof of their profession also, especially since works are characteristic of the feelings and condition of the soul? But if this be done, the deeds of some who have professed a second work of grace may not very well evince the doctrine. The reader can supply here many such of their acts as we forbear to mention; but we would inquire if they, in proportion to their number, have not given evidence of sin within equally with those who profess no more than regeneration? Fourthly. It is not proper to make *feeling* the test of theology. We must make *theology* the test of feeling.

(c) The Scripture represents regeneration as a *perpetual* blessing. "The just shall live by faith." Rom. i, 17. The δίκαιος, (*dikaïos*,) *just* man, that is, the man who is justified, and so regenerated, lives by faith,

the term or condition of his saved state before God, implying that he lives a spiritual life, by holding to the "blessing of Abraham," by means of the "faith of Abraham," which blessing is the new birth only. "Abide in me." John xv, 4. To abide "in Christ" is to be a believer, and to be a believer is to be justified, and this is to be regenerated. Hence the expression is about the same as if he had said, "Abide in me as regenerated men;" that is, *stay regenerated perpetually*. "He that believeth on me hath everlasting life." John vi, 47. Now, from the very nature of "everlasting life," which depends on the perpetuity of the faith, it is impossible for a greater blessing to enter the soul. And hence, so far as it relates to sanctification, as an inward work, having any chance to occupy, regeneration must be perpetual. It is a clearly-revealed truth, that where a soul is born of God, it has the Holy Spirit dwelling in it. In fact, that change is wrought by the Spirit, a thing which all orthodox divines admit and teach. Yet the Spirit is the Christian's evidence of the Divine favor, as long as he lives on the earth after he has experienced justification. He never gets, Scripturally speaking, a brighter evidence of God's favor, because no more is needed. "Hereby know we that he abideth in us, by the Spirit which he hath given us." 1 John iii, 24. Does not this teach us that regeneration is our perpetual state of favor with God as long as we live in the body? St. Paul fully proves this when he says, "We STAND" in grace "and rejoice in hope of the glory of God."

(d) This *perpetual* feature of this heavenly state, never surpassed by any other, is in perfect accordance with the best approved Christian experience. Carvosso, that man of God, though a believer in what is called entire sanctification, nevertheless, in an incidental way, declares the truth which we affirm. He says, "I often compare my

heart to a watch or clock, which must be regularly wound up, or it will be found quite useless.

‘Still stir me up to strive
With thee in strength Divine;
And EVERY MOMENT, Lord, revive
This fainting heart of mine.’

In all my life I never felt a greater need of praying to my Heavenly Father, that he would *continually* cleanse the thoughts of my heart. I see I must take great care, or vain thoughts will lodge within me.* I must confess that I have sustained a loss from this quarter. If not repelled in a moment, they are of such a pernicious nature that a sting will be left behind; and were it not for a fresh application of the ‘blood that speaketh better things than the blood of Abel,’ it would prove fatal. But, O, what a mercy it is, the Christian has a shield which, when well exercised, repels every fiery dart of the adversary; but if for a moment the shield should slip, and a wound be received, there is no room for a moment’s despair, for

‘He has an Advocate above,
A Friend before the throne of love.’

O how great my privilege! even above that of Adam; for now it is written, ‘If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.’ And of his advocacy I never saw so much need as I do at present; not that I am now more unfaithful than formerly, but I now more clearly see that I depend on the intercession of Christ for every thing.” (Memoir, pp. 202–3.) Our hymn, by Charles Wesley, beginning,

“O for a heart to praise my God,
A heart from sin set free,
A heart that ALWAYS feels thy blood,
So freely spilt for me,”

has the same sentiment, namely, a *continual regeneration*

* By “great care” he kept “vain thoughts” away, and thus maintained *perpetual* regeneration; but had they “lodged within,” I suppose we would then have had a practical example of “sin in a believer!”

in the soul, as the true Biblical standard of vital Christianity. If we take the stanza above quoted from Mr. Wesley, and examine it, we will find that it teaches the doctrine of regeneration as a *continual* blessing, and nothing more. "A heart from sin *set free*" is the very language of St. Paul, in the sixth chapter of Romans, where he is with open declaration speaking of justification and its results. He uses the word "*free*" to express the state of grace in the heart, and he employs it constantly in connection with the word *to justify*; nor is there even an intimation of sanctification, as such, in that whole Epistle. In the same hymn Mr. Wesley says:

"A heart in EVERY THOUGHT renew'd,
And full of love divine;
Perfect, and right, and pure, and good,
A COPY, Lord, of thine."

Now, since our Church has always held that regeneration is the renewing of the heart into the *Divine image*, the word "*copy*," in the above stanza, corresponds exactly, and it shows that the poet could not express what he regarded as the sanctified state of the heart in any stronger language than the words we use when we speak of regeneration. His hymn stands in the hymn-book under the caption "SANCTIFICATION," and appears to have been designed, and is held by our Church as a poetical prayer for that blessing. But, like Mr. Watson's definition of the same doctrine, it must fall short of any more forcibleness than what is generally used to indicate regeneration. The first verse of the stanza says, "A heart IN EVERY THOUGHT renewed." This, then, is a *continual regeneration*, incidentally expressed, as the standard of the Divine favor; and it is no more, it says no more than is implied and set forth in a *regenerated* heart. The reader will also see that our views just agree with Christian experience, and with the theology of our Church on this point, only we deny the sense in which our writers have always

held sanctification; for we deem regeneration to be equal to what they call entire sanctification, so far as any further purity of heart is required. *Constant, effectual* prayer is essential to the spiritual life of him who is born of God. This is all that can be affirmed of him who is said to be wholly sanctified; a fact which is proved by the words of Christian experience above given.

(e) The figurative word "son," used by our Lord to convey the relation of one born of the Spirit, teaches a *continual* regeneration, as long as the soul dwells in the body, and no higher state. For when the inspired writers used words, they designed them to be taken in their proper and common sense. They employed such terms as would make the things of the kingdom of God appear plain. The expression "son," in its common sense as accepted among men, conveys the idea of a certain relation of a child to another person called "father." Now, a son of an earthly father, at all ages of his life, whether he be one day old or of the age of one hundred years, always remains a *son*. And from his birth he is just as much an heir to the father's estate as at any other period of his life. Let us carry out the force of this word which the Scriptures employ, and see the result. When a soul is born of God the work is called "regeneration." The very word "born" implies a son, as indeed he is *constantly*, unless he backslide. During his whole Christian pilgrimage he is simply a "son," and thus keeps the same relation to God as when first adopted. St. John, in a rapture of praise to God for his inexpressible love toward us, on account of the blessedness of our sonship with the Father, exclaimed, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii, 1. This was as far as John, the beloved disciple, could see into this theological question. If he had any such idea in his mind as that which is conveyed by the phrase "entire sanctification," he very strangely

seems to have expressed himself as one speaking of the benefits and blessings of our union with God in the fullest sense, in such terms as would indicate regeneration only. The phrase "sons of God" implies the relation of persons regenerated and nothing more. He told here all he could, as to the condition of men on earth in a saved relation to God, for in the next verse he says, "Beloved, now are we the SONS of God, and it doth not yet appear what we shall be." So far as it relates to the sense, John might have said, "Beloved, now, in this life, we are REGENERATED, and after death it doth not appear to us what we shall be." Our Lord's Prayer is given to God's people to be used just as long as men are individually required to pray. But when they pray they are taught to say, "Our FATHER." Does not this show that they are the SONS of God as long as they are to use this prayer? But are we not to use it when we are first begotten of God, however young in years we may be, and is it not equally appropriate if we maintain our same standing when we are one hundred years old? Does not St. Paul teach us that "Abba, Father," is the word of praise in the mouth of him who is born of God? The sons of God and those of the wicked one are strongly *contrasted*, so that if the former do not imply that relation which the good, in the highest Scriptural sense, must always maintain, neither can the latter express the blackest and deepest degree of wickedness. "In this the CHILDREN OF GOD are manifest, and the CHILDREN OF THE DEVIL." We, therefore, conclude that regeneration is a *continual* state of grace with the Christian, entirely independent of a second blessing, because, as long as we live, we never can say any good thing of the most devoted Christian that can not be said of the regenerated man, for he is a *son* of God. He can say "Abba, Father;" this is his lifetime privilege. More can not be said of one supposed to be "wholly sanctified." The same kind of argument may be presented from the

figurative language wherein our Lord says, "Ye are the branches." For since, as Mr. Watson says, "the change in regeneration consists in the recovery of the moral *image* of God upon the heart," to suppose any more *moral purity* than what is implied in this "change" to be occasioned by an additional work in the soul, is as unreasonable as to suppose that the "branches" of a "vine" can assume a nature greater and more perfect than the vine itself. The doctrine of the Vine to the branches is, "Abide in me;" but to abide in Christ is to be a believer, as all admit, and hence simply regenerated, therefore, the force of the exhortation is, abide, or continue, as regenerated persons in Christ.

(f) In order to represent regeneration as a *continual* work in the soul, not as opposed to apostasy, but to the exclusion of the idea of entire sanctification as subsequent to it, and as a work that the Christian must have within him from the moment of his justification till he die, we now call attention to *grammatical* proof, from which we think there can be no appeal. We allude to the use of the perfect tense of verbs in Greek—the language in which the New Testament was at first written—to *indicate time as related to the present*. We will first give the rule on which we found our argument, that the reader may clearly understand us. We will then call our proof in point, out of the original Greek Scripture. The authority of three eminent Greek scholars will be sufficient. "The *perfect* . . . expresses an action which has taken place, indeed, at a previous time, but is connected, either in itself or in its consequences, or its accompanying circumstances, with the present time; thus, ἔγραψα, '*I wrote*,' signifies, indeed, the completion of the action; but it does not determine whether the consequences of it, namely, the writing which I have written, be still existing or not. On the contrary, γέγραφα, '*I have written*,' besides indicating the fact of my having written, shows also the continued existence of the

writing. In the same manner, γεγάμησα, '*I am married*;' on the contrary, ἐγάμησα, '*I married*.' Hence, ζέζτημαι signifies '*I possess*;' properly, '*I have acquired unto myself, and the acquisition is still mine*.'"* Again: "The perfect is sometimes called a *past*, and sometimes a *present*; and neither without reason, since it marks the relation of a *past action* to the *present time*. The *action* which it denotes is *past*, but the *state consequent*, to which it also refers, is *present*; the tense is therefore in its *time*, as in many languages in its *form*, COMPOUND, having both a *past* and a *present* element. The comparative prominence of these elements varies in different languages, in different words in the same language, and in different uses of the same word. We remark, in general, that the *present element* has a far greater prominence in the *Greek* than in the *English* perfect."† Lastly: "The *perfect* is used in entire conformity with the rules of the language, when time past is placed in relation to the present; that is, when something past is intended to be designated as just now completed, so that the result of the action is conceived of as permanent. Particularly instructive are the following instances: Luke xiii, 2, δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας . . . ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν, *that these Galileans were sinners . . . because they suffered*; that is, not that they suffered merely once in time past, (that would be the aor.,) but that the consequences of that suffering (death) are still manifest; iv, 6, ὅτι ἐμοὶ παραδέδοται (ἢ ἐξουσία), that is, *I am in possession of it after it has been transferred to me, commissam habeo potestatem*; the aor. would be, *it was transferred to me*, which would leave it uncertain whether it still remained in my possession; v, 32, οὐκ ἐλήλυθα καλέσαι δικαίους, *I am not there, (on the earth,) in order to, etc., (aor., ἦλθον, I came not, was not sent,) comp. vii, 20, 50; Gal. ii, 7,*

* Professor Anthon's new Greek Grammar, p. 480.

† Crosby's Greek Grammar, § 579.

πεπίστευμαι το εὐαγγέλιον, *concreditum mihi habeo*, etc., (his apostolic office continued.) Acts viii, 14; Mark x, 40, xi, 21, xvi, 4, iii, 26; John xii, 7, xiii, 12, xv, 24, xix, 22, 30, xx, 21; Rom. iii, 21, v, 2, ix, 6; 1 Cor. vii, 14, xiv, 34; Col. iii, 3; Heb. i, 4, iii, 3, x, 14, xii, 2, vi, 14, ix, 26; 1 John v, 10. . . . Therefore, in citations of the prophecies of the Old Testament very often γέγραπται, or χειρογράτισται, Heb. viii, 5.”*

In these three established authors on the Greek language, it may be safe to say that we have the best authority of the kind published in Europe and America. We will now apply this rule just offered, which in substance is the same according to our three authors, that we may see how it will suit our argument. It might, as a rule, be applied to many passages of Scripture to illustrate our position. It is well to observe that the translators of our English New Testament, in very many places, have properly translated the Greek *perfect* tense by the English *present*. The sense, according to the idiom of the two languages, respectively, demanded that they should; for in such instances the inspired writers had reference to present time, as to the *effect* of the verb, but they had reference to perfect or past time as to the *action* which it indicated. Had they translated in such places by the perfect tense, the sense would not have been clear to the English reader, if intelligible at all; at all events it would not have been adapted to the style of our own language. Keeping this fact in mind, we may illustrate our rule, and also prove our point of doctrine, by almost any passage where our translators have given us the *present* tense for the *perfect* of the original. For illustration, we will take that passage in Luke iv, 6, referred to by Dr. Winer in the foregoing quotation, where the devil tells Christ that the power “IS DELIVERED unto me.” The verb “*is delivered*,” which in our language is present

* Winer's Idioms of the Language of the New Testament, § 41, 4.

tense, in the Greek is perfect—*παράδεδόται*, (*paradedotai*,) *has been delivered*. This, however, would not give any evidence that Satan had the power at the time of his conversation with our Lord. It would only state and convey the sense that at some time previous to that interview he had received it, and the verbal translation which we give would not assure us that he has the power yet—that it is still in his possession while holding the conversation. The idea which he wished to convey to our Lord is this: *The power has been delivered to me in time past, and I have it yet*. Now, since a falsehood may be stated just as grammatically as a truth, we see, granting Satan to have had the power, that he *still has it*, and that it is just the *same* as when he received it; that he and it bear the same *continual* relation to each other. This text being quoted, and its tense explained, simply for the sake of illustration and analogy, we now proceed to quote and set forth, according to our well-established rule as to the tense, a few such texts as will bring positive proof to the impending question.

Let us also select another passage quoted before in Dr. Winer's rule, namely, Rom. v, 2: "Therefore being justified by faith . . . through Christ; by whom also we have [*ἐσχήκαμεν*, *we have had*] access by faith into this grace wherein we stand." Observe, (1.) Our translators have given us this verb in the *present* tense in order to present the true idea of the apostle that we *still* have the access. (2.) St. Paul is here reasoning on justification, as all can see from the first verse where he actually uses the verb *to justify*, and the word "therefore" connecting his conclusion with his preceding able argument about justification by faith, and with the results following that blessing. (3.) His meaning, therefore, is, "*We have had* (in time past) *access by faith into this* (state of) *grace* (regeneration) *wherein we stand* (having access still) *and rejoice*," etc. Does not this teach that a soul once born

of God, and not having backslidden, *always* has that blessing and *no* other; that *at all times*, during life, it occupies the heart, and no other can be thought of or mentioned consistently?

Further, let us take Rom. vi, 7, ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας, *For the one having died has been justified from sin.* *Having died*, is the aorist tense here, and signifies an action *done*, *accomplished*. It means that the heart was as dead to sin, and as perfectly cleansed as the blood of Christ makes it to be. *Has been justified*, which, in our English version, is rendered “is freed,” refers to an action *past*, *perfected* in time past, and *remaining so at the present time*. We learn from this text, 1. That the man dead to sin and he who is regenerated are identical. 2. That however long ago since he died to sin, he still remains justified and is not represented as having any other blessing additional than what this relation implies; that is, the perfect form of the verb, corresponding to the English, *has been justified*, indicates the work of justification as *done*, *finished* at a point of time before the apostle writes; and that same tense form shows that the soul is conceived of as in that very same state yet—that the *consequences* of the long-ago pardon still remain—that neither the genius of the Greek perfect tense, nor the theology of the whole passage, requires the soul to attain unto any greater blessing than what is acknowledged to be a concomitant of justification. 3. While the context to this passage shows that St. Paul was arguing on justification, and the verse itself actually using the proper form of the verb *to justify*, and Dr. Adam Clarke observing these points, he also says, as we have elsewhere quoted, that this text teaches entire sanctification; so that he, like Mr. Watson and Dr. Peck, could not separate the two blessings, as they held them. Nor can any one else who takes the same view. For they allow, and must give them the one characteristics or attributes; and

if this does not designate them as one, taking sanctification as an inward work, why do they prove the unity of the Holy Spirit with the Father, by giving him the same attributes as the Father? The two attributes to which we refer, in respect to regeneration and sanctification, both considered as inward works of grace, and as separate or distinct, are, that in each the MORAL IMAGE of God, as the inward work, is mentioned, and the KEEPING OF THE MORAL LAW, as the fruit of each, is also mentioned. If these be separate blessings, as such, the same mode of reasoning would make it appear that the Father, Son, and Holy Spirit are three distinct Gods. We notice, also,

1 John iii, 9: “Whosoever is born [παῖς ὁ γεγεννημένος, *every the one having been born*] of God [in time past and remaining so at the present time] doth not commit sin, [on account of his integrity to God,] for his seed remaineth in him, [the Holy Spirit, the same occupant that took possession of the soul when first regenerated,] and he can not sin, [morally speaking he can not, physically he can just the same as ever, if he will, as thousands have done,] because he is born of God, [γεννηται, *has been born of God in time past, and remains so still*].” In view of the grammatical rule already mentioned, as to the perfect tense of the Greek verb, we feel some degree of confidence that this is the true meaning of this passage. Now, it makes no difference how long ago one may have been born of God, St. John here represents him as being in that same state of the Divine favor, as to the *name, nature*, and DEGREE of the blessing—I mean degree of purity—which representation is made by the use of the *perfect* tense to indicate *present* time; still he is simply a *regenerated* man. 1 John iii, 14: “We know that we have [in time gone by] passed [μεταβιβήκαμεν] from death unto life, [and that we remain in this state of life yet, as the fruit of it is manifest now by the fact that we] love

the brethren." The verb ἀγαπῶμεν, *we love*, being in the present tense, just corresponds with the present idea in the perfect tense of the former verb. So, also, 1 John iv, 7, "Every one that loveth is born [γενένηται, *has been born and is born yet*] of God, and knoweth God." Take notice, that "knoweth" is present tense, and agrees with the doctrine that the soul born of God, perhaps years ago, is regarded as still in that very state. Therefore the grammatical authority of the original language of the New Testament proves that regeneration is the ONLY blessing that God designed to communicate to man as the inheritance of his soul in the present life. If any man object to this argument, founded on the tense of the verb, in favor of the perpetuity of regeneration, let him bear in mind that we have produced, perhaps, the best authority in the known world, as critics on the Greek language in general. For the Greek grammars mentioned are the substance of the ablest German writers, while Dr. Winer, whom we have quoted, stands supreme in his department. Of his work, called the "Idioms of the Language of the New Testament," Professor C. Hodge says it is a "Critical Treasury." Professor Stewart says, "There is nothing like it. It is beyond all question a *nonpareil* of its kind." We therefore console ourself with this view, that if we have in one respect the theology of some great men against us, we have the scientific labors of the most learned in our favor in *many* respects.

7. In case the perpetuity of regeneration cease on account of sin, by means of backsliding, that soul must go to God as at first in all cases.

(a) The backsliding of persons in the highest degree of the Divine favor conceivable in this life, need not be called in question; for *Judas*, one among the twelve, was once a good man. He was chosen with the rest of the apostles from the mass of our Lord's private disciples. He was appointed to do miracles. Had he always been

wicked, the endowment of working miracles would have been incompatible with the Divine character. Satan did not enter into him till after he took the "sop." Christ said, I chose twelve of you, and one of you "is" a devil. Some say he always had a devil, but Christ did not say, one of you "was" a devil. St. Peter says that Judas "by transgression fell" from "this ministry and apostleship." Now, it is just as impossible for us to conceive of him falling from the ministry and apostleship, if he had never these in reality, as much as the other apostles, as it is impossible for us to conceive of an effect produced without the necessary causes. A moral position to fall from "by transgression," must be antecedent and necessary to the fall; and that his was a position of grace, as well as of office, is as forcibly indicated in the implication, as if set forth in open declaration; for it is said that he fell *by transgression*, which shows that he fell from grace—that he stood in covenant favor, and had a law to keep which he violated. The Scripture plainly teaches that he was lost. According to Christ's prayer the Father had given him to Christ. According to the same prayer Judas was lost: "Those that thou hast given me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." John xvii, 12. Some one is here said to be lost according to the prediction of a prophet. We are referred to Psa. cix, 7, where it is said, "When he is judged, let him be condemned;" בְּחִשְׁשָׁפְתוֹ יֵצֵא רָשָׁע (b'hishshaphto yetse rasha,) *in his being judged, let him go out a guilty (man)*, and let his prayer become sin. St. Peter—Acts i, 16—says the Holy Ghost spoke this "*concerning Judas*;" and he obviously has reference to this Psalm, because he quoted it—Acts i, 20—in part. Therefore Judas, in the general judgment, shall go out from the presence of his Judge *a guilty man*. How can it be otherwise, since the last act of his life was to commit suicide? He actually *hung*

himself. Dr. Robinson defines the word ἀπὸγξατο, (*apenxato*), “to strangle one’s self by hanging, to hang one’s self.” In 2 Sam. xvii, 23, the Septuagint has the same Greek word exactly, that is used in Matt. xxvii, 5, concerning Judas, and there is no evidence that Ahitophel choked himself on grief; for he was calm.

Our first parents fell also from a state of grace, and that, too, when already in very great favor with God; more so than men are in the present life—but not as to *purity* of soul—because we, when regenerated into the same moral image of God in which Adam originally was, are nevertheless connected with bodies of flesh injured by the Fall, and more liable to temptation. So, when *he* fell, under such propitious circumstances, how much more easily may we fall! He had the tempter presented merely external to his soul; we have the same, besides many internal spiritual infirmities, arising from a fallen nature, which are really enemies to us, but are not necessarily sin. It is incorrect to call such things *sin*; for Christ was subject to the same, “who knew no sin.”

Angels fell; and they, too, similar to us, though of a higher order of being as to free moral agency, capability of doing right and wrong, accountability, spirituality, and being the subjects of moral government. And since they fell, under such gracious circumstances of their being, so much superior to us, let us “take heed lest we fall.”

(b) When having lost our regenerated condition, we must return to God and look for the *same* blessing again. David prayed, after he committed sin, “RESTORE unto me the joy of thy salvation.” The word “restore” means to give back what one formerly had. It is a word of very common use. David lost the blessing of regeneration out of his soul. He called it the JOY of God’s salvation. To say that he had not lost it, would make his praying for its restoration appear absurd to any reasonable mind. The fact of his returning to God to seek the same blessing, as

to name, that he once had, is a good lesson for all pious men who may by any means fall from grace. St. John writes to the Church of Ephesus, who had left their "first love," "*Repent and do the first works.*" This is the true doctrine: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

(c) Those who object to the doctrine of falling entirely from grace, hold that a soul once in favor with God can never be finally and eternally lost. They argue their position on the ground that such a one is a *son* of God, and that as a son is *always* the son of his earthly father, therefore so shall he be *always* a son in grace who once becomes such. This view is very objectionable, and in fact it well illustrates the efforts that some make to support an indefensible theory; for, (1.) While they pretend to build their argument on analogy in the two cases, there is actually no analogy existing, as to the condition on which the sonship depends in each respectively; and *condition* is the very thing in dispute. Our sonship with God is *conditional*. We become his children on condition of our faith in him. "Without faith it is impossible to please him;" impossible to ever receive the Spirit of adoption. And as we can not receive, and at first obtain, our sonship without the faith that justifies, so is it impossible to *retain* the relation of sons without faith *continually exercised* in the very same manner as we did to receive adoption at first. "A thousand oracles divine" might be adduced to prove this conditionality of our sonship with God from the time of our conversion till death; such as, "The just shall live by FAITH;" "ABIDE in me;" "I have FOUGHT a good fight, I have FINISHED my course, I have KEPT the faith." When our Savior prayed to the Father in behalf of his disciples, he said, "That thou shouldest keep them from the evil." What but a conditional sonship, after one becomes a child of God, is intended by the parable of the sower? Finally, the man who received the one talent as fairly represents

a recipient of the saving grace of God, as he who was intrusted with the five talents; and the fact that the former as well as the latter was put in possession of that talent, shows that at the time he received it to keep and improve, he was in the Divine favor and on probation, just as certainly as the one who had received more. The further fact that his Lord called him to an account and judged him equally with others, and treated him as he did, teaches that his was as fair a case for judgment as was that of others. The Judge is also represented as punishing *fully*, which implies that such punishment was due him, and that he might have *avoided* it. Now, his just sentence—a banishment “into outer darkness,” with “weeping and gnashing of teeth”—was not inflicted because he had never been regenerated; for the one talent as the representative of grace, implies that he had been made a son of God, if there is any sense or application to the parable at all; but he was punished because he was an “UNPROFITABLE servant,” because he did not keep what he had obtained. The reprimand of his Judge was, “Thou oughtest therefore to have put my money to the exchangers.” He was called a “wicked and slothful servant.”

Now, learn three things from this parable. (a) Slothfulness as to religion is *wickedness*. (b) One who has been once adopted into the family of God will be finally cast into “outer darkness” for such slothfulness. (c) The doctrine of “once in grace always in grace,” and of unconditional sonship with God, from the day of our first regeneration till death, are positively contrary to the very design and scope of this parable. But, on the other hand, our sonship with the earthly father is wholly *unconditional*. We have the privilege of choosing God as our heavenly Father, but we have no choice in the earthly father. Under every circumstance, from our birth to our grave, we remain *sons* of our earthly fathers, irrespective of condition. No condition can ever affect the mere

relation of father and son on earth. We may be good and obedient, or most degraded and disobedient, yet in either case we remain *sons*. The case is, therefore, not parallel. It wants analogy just where it should have it.

(2.) But the ground of the objector, as to the issue in hand, is absolutely wanting *in fact*. For while the merely natural relation of father and son must always exist the same, the son may, nevertheless, for some offense against the father, be disinherited, or, as is often the case, and very unjustly too, especially with parents educated under the influence of old tyrannical governments and laws, one may be disinherited simply because he is not the first-born. So, then, the true analogy in the comparison consists not in the mere abstract fact of our relation to the earthly and the heavenly Father as sons, but it depends in maintaining their constant favor *on conditions*. Now, as we would, as natural sons, finally obtain an inheritance on earth from our father through a *constant* and becoming obedience to his commands, so, having been born of God, if we would gain the heavenly inheritance we must "keep the commandments." Had the objector made the point of analogy correctly, he would have spoiled his own argument. The analogy consists not in *sonship* but in *obedience*. Take notice, our point of difference is not concerning natural and spiritual children at all; it is respecting the analogy as to *how to maintain* the relation of sons both in nature and in grace. The true idea of the comparison rests in *obedience*, and not in relation; and so St. Paul says, "Be ye therefore followers of God as dear children [follow their parents]."

(3.) If a perpetual sonship with our heavenly Father is to follow as a consequence of our having become his son *once*, simply because we are perpetually sons in the natural sense, then, on the same grounds, other points of similarity between a son in nature and a son in grace must also follow; therefore, Universalism will be well

accommodated, since, as our natural sonship, abstractedly considered, does not in the least depend on obedience to the parent, so neither need we obey God in any thing whatever after we have once been adopted as his sons. Murder, followed by the immediate penalty of the rope, would be the direct road to heaven! And David, having committed adultery, spent his breath for naught when he prayed, "Restore to me the joy of thy salvation."

8. The doctrine of the impossibility of falling finally from grace, is further disproved by, first, the *nature* of the human mind. Our mind is capable, in all affairs, of laying aside one thing and assuming another. This is altogether optional with us; and those who adhere to the impending doctrine of "final perseverance" should show why the mind *should*, and wherein it *does* differ in its operations as to religion from its operations in common, practical, and scientific pursuits. This argument we base on what we presume will be admitted, namely, that a *constant* faith in God is necessary in order to please him. Secondly. Several general considerations make the possibility of a ruinous fall from grace appear plain. (*a*) The every-day facts of such around us. (*b*) The examples of such in Scripture. (*c*) The many solemn warnings given to God's people to keep the faith. (*d*) Prayers for their continuance in the love of God. (*e*) The apostle's own fears lest after he had preached to others he should become a castaway. (*f*) The instruction of pastors to teachers for their Christian development, the neglect of which caused St. Paul to so solemnly declare the consequences of apostasy to the Hebrews, as arising from their ignorance. (*g*) The doctrine of temptation, on the part of Satan, who is "subtile," and yet he tries to deceive God's people as he tried Christ—a foolish thing for him to do if men can not fall from grace. (*h*) The influence of the Holy Spirit to help us against our foes. (*i*) The necessity of personal prayer "without ceasing." (*j*) The economy

provided for such as may fall into sin after justification, found in the Divine advocacy: "If any man sin, we have an advocate with the Father," by whom we must approach him again. (*k*) If a complete fall from grace is impossible, and if this impossibility is Scriptural, men should preach it. Then, the results may be readily conceived of, since the world is bad enough as it is with all the preaching that we hear just to the opposite.

9. What has already been said in the whole course of these arguments is not contrary to the Scriptural doctrine of a *growth in grace*. But this phrase being somewhat ambiguous, occurring but once in the Scripture, namely, 2 Peter iii, 18, the expression *Christian growth* will be equally comprehensive and perhaps more easily explained, which for convenience we will adopt.

(*a*) Christian growth, as a thing about which men have talked and written so much and practiced so little, let it signify what it may, can not mean a more perfect work of the Holy Spirit as to purity of heart than regeneration. For, first, there is no possibility of such a thing from the *nature* of regeneration as taught by the advocates of entire sanctification themselves, since they say it is "the recovery of the moral IMAGE of God upon the heart." The doctrine taught in this quotation can not admit of growth in the sense of more *purity*. The Divine nature can not increase, nor can the "image" of that nature any more than *infinity* can. The "moral image of God" can not be increased or diminished as to nature; in all his attributes he is unchangeable. Less than his image could not be "the image of God;" more than this is, to human understanding, inconceivable. Second, from the *perpetuity* of regeneration, as before argued, Christian growth can not mean an increase of purity above the new birth. It has been shown from the use of the perfect tense, by inspired writers, and acknowledged by the best of grammatical authority, that this blessing, while

the soul does not backslide, keeps forever enthroned therein, and is at all times the proper and Scriptural expression to convey to us the idea of one having the greatest favor, true Scriptural communion, fellowship, and life in God. Since this is the proper word to convey such an idea, growth, beyond what the term regeneration implies, is, necessarily, inconceivable and unscriptural.

(b) Christian growth, from the very term itself, must be something *analogous*. Inspired writers have used the word "GROW," which must have been employed in an every-day signification, common and familiar to all. Such a sense agrees with their custom of writing; for while our Lord and his apostles used parables and customs of things then existing among men to teach the things of the kingdom of heaven, they also used *single words* in their commonly-received signification. These we are to understand analogically; for example, the words "justification" and "condemnation," and such like, our learned commentators say are "forensic" or legal terms. They are as expressive of man's relation to God, respectively, as they are of his relation to the court of civil jurisprudence. Now, Christian *growth* may be regarded on the same ground, from an analogical stand-point.

(1.) The word *growth*, in general, means an approximation toward that which constitutes completeness in the subject thereof. This is a definition of our own, independent of any dictionary, and perhaps can not be fairly objected to unless it can be shown that what defect it may have will not affect the argument when applied to nature as well as when applied to grace.

(2.) This definition seems to be applicable to both *vegetables* and *animals*. As soon as we see the young tree, the tender grass, and the immature fruit, judging from the testimony of our own senses, we at once say that such things have not yet received their full *growth*, but we say that they are approximating toward that completeness

which belongs to them respectively. So when we see the young beast of the field, the young fowl of the air, and the young of the human species, we say that they have not yet attained unto their full *growth*, but are approximating toward their respective completeness. If it is objected to this definition, that it contemplates growth only as an approximation toward completeness, and would never arrive at the completeness itself, we answer, first, as approximation toward a given point ceases to be approximation when it arrives at that point, so when growth ceases to be approximation, it is presumed that it has reached the goal of its completeness in the subject. Second. Christian completeness, or perfection, and Christian growth are two things; for a Christian may, and is required of God to be, *perfect* every day of his life, in the sense of keeping the whole moral law, as the fruit of his regeneration, in the sense of loving the Lord his God with all his heart, mind, soul, and strength, and his neighbor as himself. His growth never goes beyond this, as the fruit of his faith; but his perfection to-day must expand beyond what it was yesterday, so as to give the growth a chance to grow. Thus, his perfection to-day may fill the Divine law, and to-morrow it must fill it also; but that of to-morrow must be as much greater than that of to-day, as his capacity to-morrow is supposed and required to be greater than that of to-day.

Two apples may each be perfect; they may be plucked from the same tree; they may be equally ripe, equally delicious; as to quality exactly identical; but one may be larger than the other—that is, growth, by approximation in both respectively, may have reached the culminating point. It is, therefore, self-evident that their perfection and their growth are not identical; for in the former we find them the same, and in the latter there is a difference. And if this is not really a fact in nature, our argument is not in the least affected, since it appears perfectly clear as a conception of the mind. And from

the day that they appeared in the blossom till they were ripe fruit, they daily fulfilled the natural law peculiar to their growth; and thus, from their first appearance till ripe, were *perfect* apples, as such; while the approximation toward completeness of to-day over yesterday constitutes their *growth*.

(c) Growth, as an approximation toward completeness, holds admirably as to man.

(1.) Man is a triune being. As he was originally created like his Maker, as to moral image, so is he like him as a trinity. He is a man *physically*, as certainly as he has a body of flesh, as truly as the medical college exists where men are instructed concerning this earthly tabernacle, and as obviously as the medicine and the treatise thereof pertain to the healing of this physical man. He is a man *mentally*, as sure as the school-house exists with a view to the development of the mind, and the multiplication of books as its productions. That he is a man *morally*, the Decalogue, as the rule of his morality, the church where the same is expounded and enforced, and his own consciousness all sufficiently show.

(2.) Growth, of any kind, is logically an effect produced in the subject through the use of the proper means. This use is the *cause*. Nothing in natural philosophy can be more absurd than to conceive of an effect without an adequate cause. Such is the same as to suppose our own existence, and that of the natural world, without that "Great First Cause."

(3.) Growth, as an effect of the use of proper means as a cause, appears in *animals* and in *vegetables*. The beast of the field, if put in a pen and not fed, will not only cease to grow, but will fall away and die, while on good pasture he will grow to his full size; which growth is a result of good usage, as the cause of the effect. This effect is a result arising from a cause appointed for the animal creation, by a general law of nature—by the

GOD of the natural world. The plant also grows, and this growth is an effect or result arising from the necessary causes which produce it, such as good soil to attract the essential properties from the atmosphere—sun and shower. Without these natural causes in necessary and in sufficient proportion, growth, the effect, must cease.

(4.) In this manner man is seen to grow in every respect; and in his case, also, growth is the effect arising from the use of the proper means as the causes. He grows *physically*, because he takes a sufficient quantity of nutritious food from his birth, as the necessary thing to produce such an effect, without which the effect ceases, and he dies. As a *mental* being, his powers expand, if the mind is fed on the food necessary to its growth, such as the course of study usually prescribed in the common school, the higher branches of the college and university. He *grows* mentally; and this growth is the effect produced by partaking of the prescribed means. On the other hand, if left uneducated, his mind is dark, and growth, the effect, is never produced, because the essential cause has not been employed. Like the poor oppressed sons of Africa, he can never show much effect, as such, mentally; not that the mind of the negro is darker than that of any other people as a nation, on account of a want of culture, as some, from an erroneous, political, pro-slavery, antisciptural, party-serving, shameful, diabolical, and heathenish policy, suppose; for the deceived Catholic Irishman, the English collier, the ignorant German, and the indolent backwoods American are just as degraded, and in many respects not half as polite as their black BROTHER, "MADE OF ONE BLOOD,"* created by the same God, and redeemed by the same Savior; who, also, has shown himself capable of education, of self-government, and of the use of arms, as well as those who think that it is God's glory that they should

* Acts xvii, 26.

enslave, degrade, and oppress him. Let no reasonable man regard the degradation of the negro as *native*, till he account for the miserable mental and moral degradation of his white brother—let him look at home first. The great hue and cry about “negro equality” will be somewhat apologized for when the fact becomes more generally known to those who make this strange noise, that in very many instances either they or their ancestors were themselves first fed at the breast of a negro nurse.

(5.) If growth, as above defined, be an effect arising from the use of the means respectively, as the necessary causes in natural things, why not consider it as an effect in the same sense in spiritual things, since man is seen to be a trinity? And he need not doubt the Divine Trinity because it looks to be mysterious, unless he also doubt his own threefold existence—equally three in one. And since each part of his triune being, as far as it relates to the two parts mentioned, is capable of growth, and must have the means, as the *cause*, to produce this effect in these two parts of his nature, is it not equal to demonstration that he must have the means also as the necessary cause to produce the spiritual and moral growth as an effect? And, since, if he do not receive the causes as a physical and as an intellectual man, necessary to the growths in these respects each, he dwindles and perishes in them respectively, is it not evident, from the law of analogy, and of natural proportions in his being, that he must employ the appointed means in order to grow morally, that is, to grow the proper Christian growth? Will any one be so inconsistent as to give the word “GROW,” as used in Scripture, another sense when applied to the moral man, from what he must give it when applied to the physical and the intellectual? Nor can any one object to this manner of treating the Christian as a *moral man*, the same as we treat of him *physically* and *mentally*,

since Divine inspiration has represented him as a moral child and as a moral man also. St. Paul says, "*Brethren, do not ye become children as to the mind, but as to wickedness act ye the child, but as to the mind become ye perfect.*" 1 Cor. xiv, 20. That is, become perfect *men*. And Peter says, "As new-born babes, desire [ye] the sincere milk of the Word, that ye may grow thereby [to be men]." God has used certain terms, in a metaphorical sense, to convey to us the true spiritual sense. We are as much bound to take "babes" and "men" in this passage, in a metaphorical signification, as we are the word "milk."

(d) If we are correct in the foregoing arguments, in saying that Christian growth is an effect accruing from the use of proper means as the cause, the Scripture will sustain the argument. If incorrect, it may not be tenable.

(1.) Some passages will now be quoted to show that Christian *growth* is a result or *effect* arising from its true cause. *As new-born babes, the rational and sincere milk desire ye, in order that by it ye may grow.* 1 Peter ii, 2. Observe, they are first to desire the milk; secondly, this is for a final purpose, as a result or effect to be produced, which final purpose is expressed by the final conjunction *iva, (hina,) that, or in order that.* In other words, "the rational and sincere milk" makes the Christian child—the young convert—grow to be a full-grown Christian man. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. v, 12. Here the Hebrew Christians are represented as showing the effect in the opposite direction; that is, because they did not use the means, as the cause by which the Christian is to grow, they dwindled. Just so, both mind and body also will dwindle when they do not receive that which

gives them growth. It is said to be a poor rule that will not work both ways.

Matt. xxv, 14-30: This reference embraces the parable in which our Lord exhibits the kingdom of heaven by the distribution of talents. The one who had received the five talents, by his use of them as the cause, gained five more as the effect. So did he who had received the two; he to whom one had been given, did not make use of the means of growth, as the true cause, and by such neglect he became the subject of a just and corresponding punishment as the effect—"Take therefore the talent from him, and give it to him which hath ten talents." Moral causes produce moral effects, which latter are moral growth, just as certainly as physical and mental causes produce physical and mental effects or growths. Feed the child on good food, and the physical man by growth is developed; feed him on books, and the mental man is developed; feed him morally by proper culture, as if of the one talent to be improved, and the moral man soon receives his full growth.

John xv, 2: "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The branch, on its part, is to bear fruit. If it do this, the Father, who is the husbandman, verse 1, will "purge" it. Dr. Robinson defines this word, "*To cleanse a tree or vine from useless branches, to prune.*" He who bears the fruit which characterizes regeneration, God will prune, as a husbandman does a well-bearing vine, for the final end that it may bring forth more fruit. The Almighty pruned Job in this way, by causing in his providence the loss of all earthly things calculated to retard his spiritual growth. Observe, it is God who brings about the *effect*. Man must simply bear the fruit as the cause. God will see that the effect is rightly produced. 2 Peter i, 8: "For if these things be in you, and abound, they make you

that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The *cause* will produce the *effect*. 1 Kings iii, 13: "And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days." Here, again, God adds extra blessings as the *effect*, because Solomon's asking wisdom was the *cause*.

(2.) Other blessings in religion as *effects* plainly accrue to us from the use of the prescribed means as the cause, such as peace, joy, love, adoption; the cause being faith in God. Why not, therefore, these other blessings pertaining to growth? In other words, if God give us all we desire, as to inward grace, in answer to saving faith—the prescribed means to such attainment—will he not also give us all things, as to outward grace, if we have the outward religion, namely, if we bear fruit?

(3.) The analogy of nature teaches us that *effects*, as results over which we have no control, come from God, on the sole condition that we accede to the means to be employed. Our use of these means is the cause in each case, and we leave all the effects and results with God. The husbandman sows his wheat, plants his corn, and sets out his orchard, as duties which may be termed causes in the nature of things devolving on himself, but all the effects and results he looks for from the bountiful Giver of all blessings, knowing that he himself can do no more. "It is God that giveth the increase," even in nature as well as in grace.

(e) In what Christian growth consists, as an approximation to perfection,* remains to be considered. This we understand to be, *The utmost effort of all one's powers to INCREASE and ABOUND in LOVE, so as to fulfill the moral*

* By the word *perfection*, I here mean the utmost point of completion at which a faithful Christian can be conceived of arriving by a lifetime's devotion to God.

law of God as the fruit of his justified relation and regenerate state. This is our definition of a growth in grace or Christian growth. But it must have the touchstone of Scripture applied to give it value and authority. "And the Lord make you to INCREASE and ABOUND in LOVE one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God." 1 Thess. iii, 12. Notice, first, the heart is to *increase* and *abound*; second, this advancement is to be in *love*; third, it is for a final end, *to establish your hearts before him in love, so as to be unblamable in holiness.* But the apostle goes on in chap. iv, 1, to give us more proof: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, SO YE WOULD ABOUND MORE AND MORE." Verses 9, 10: "Ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, THAT YE INCREASE MORE AND MORE." We must do more in acts of love and mercy to-day than we did yesterday, if such is within our power—"always ABOUNDING in the work of the Lord."

Prov. iv, 18: "The path of the just is as the shining light, that shineth MORE AND MORE unto the perfect day." Observe, it is the *path*, that is, the divinely-appointed way of moral living, that gets brighter to him who is justified and regenerated, and who walks in this path—the moral law. He will get daily more capacity of understanding in Divine things. 2 Pet. i, 7, 8: "Add . . . to godliness brotherly-kindness; and to brotherly-kindness charity [*ἀγάπη, love*]. For if these things be in you and abound." Here is the point: *abound* in love and brotherly-kindness, which will exclude every sin forbidden by the Decalogue. 2 Cor. ix, 8-10: "And God is able to make all grace abound toward you; that ye, always

having all-sufficiency in all things, may ABOUND to every good work. . . . Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, [*δικαιοσύνης, justification*]." "ABOUND TO EVERY GOOD WORK;" "INCREASE THE FRUITS OF YOUR JUSTIFICATION." To-morrow increase them over what they are to-day, inasmuch as more is expected of the child the stronger and more sensible it becomes.

Matt. xiii, 12: "For whosoever hath, to him shall be given, and he shall have more *abundance*; but whosoever hath not, from him shall be taken away even that he hath."

Matt. xxv, 20: "Behold I have GAINED besides them five talents more." Here is the point: keep gaining in *quantity*, not in quality. So it is in respect to the growth of body and mind, as well as of the morals; these increase in size and extent respectively, but not, so far as we can see, in nature. In verse 16 it is said that he "went and traded with the same, [that is, with the five talents as his original stock in trade,] and made them other five talents." With what we have, let us keep making more. If persons who think that they have no talent for praying in their families and in public, would only *trade* with the one that has been given them, so well adapted to circles of social conversation about things of less importance, they might "MAKE THAT OTHER TALENT."

Phil. i, 9: "And this I pray, that your love MAY ABOUND YET MORE AND MORE IN KNOWLEDGE AND IN ALL JUDGMENT. . . . Being filled with the fruits of righteousness [*δικαιοσύνης, justification*] which are by Jesus Christ unto the glory and praise of God." Finally, "Thou shalt love the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind." Matt. xxii, 37. Here is our service which we owe to God represented to us as always to be with the TOTALITY of our

powers. But this is required of the "babe" in Christ, who in so doing is *perfect*. He is *τέλειος*, (*teleios*,) *perfect*; and, when he has been forty years in the service of Christ, he is to serve the Lord with the TOTALITY of his powers as when a babe, and then he will be *τέλειος*, (*teleios*,) *perfect* still. During the forty years of his service to God, his soul never gets any *more pure* than when first regenerated, because the Divine image, in point of purity, can not be surpassed. His experience, knowledge, and more intimate acquaintance with God have established him, together with his having overcome a thousand temptations, and in this manner his capacity is increased for serving God. His Lord now requires of him, in one respect, just what he did when he was a babe in Christ, namely, the service of "ALL" the soul, and "ALL" the mind, and "ALL" the heart. Nature is teaching this all the time. This is called in the Christian, "bearing MUCH fruit." The small and young apple-tree may bear fruit to the utmost of its capacity and strength; in some years after when it shall have enlarged, it bears fruit, and much more than when young and small; but it now does not exceed its strength nor capacity for bearing any more than it did in former years. Nor does the husbandman expect more from it than according to capacity, but he expects more in quantity than he did when the tree was of less ability to bear because of its growth. So it is in grace. "Unto whomsoever much is given, of him shall be much required." The man who received the two talents did just as much, in one sense, when he gained two more, as the one did who gained five. He doubled his stock in trade, and that is all the other did. In the day of eternity many will say, "I was afraid, and went and hid my talent in the earth;" of whom the Judge will say, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." While this view of the subject is supported by Divine

revelation, showing the true sense in which growth is to be understood, as to the *moral* man, analogy holds the same as to the *physical* man. The child may labor all the day to the *utmost* of its strength, and yet how little manual labor will be performed! When he has grown to be a man he may labor no more intensely, to do a day's work, than when a child, and yet the physical man having been developed, and having become strong, he does a great deal of hard labor in one day. So it is with the child and the man *mentally*. When the youth begins to calculate in figures, he labors with all his mental powers to do a question in one of the fundamental rules of arithmetic. In many instances he fails, and the teacher must help him. As to *thinking*, he has done his utmost. When he grows up, having overcome and mastered all the rules of arithmetic, he enters into the higher abstractions of mathematical calculation. Now, algebra and the propositions of geometry are far more easy to his understanding, so well developed, than the simple things of arithmetic were when he was a child. The professor of mathematics in the college and university expects more mental labor of the pupil in his class than the common-school teacher does of the child, yet each expects mental labor of the pupil according to capacity.

The analogy of nature, further, in plants and animals, shows, that growth, as an approximation toward completeness, in the subjects, approaches nearest that completeness, as our *beau ideal* of it, when such subjects arrive nearest the fulfillment of those natural laws by which they are to be judged as complete. For in nature there must be an ideal standard of some sort, as a law of completeness, which must be fulfilled to the perfection of each subject respectively. Now, if a moral law, to be kept to the utmost of man's capacity from day to day, be not the law by which he shall be adjudged as perfect or as imperfect, in the sight of his Maker, we are not capable of defining our position.

(f) Let growth in Christianity mean what it may, there are nevertheless two conclusions: (1.) That we need not be troubled about the effect of well-doing, any more than a mourner in Zion need be concerned about being happy should God bless him, when his only concern need be to believe in his Savior, and God will attend to all the results. Let us then see to the *cause*—our *keeping the moral law*—and the effect, in the hand of a faithful God, will take care of itself. (2.) We may conclude, let men say what they will about a growth in grace, the short way of telling the whole matter is just to keep the moral law, as our duty and as the fruit of justification; then we will grow, as certainly as food causes the body to grow and exercise in science the mind. Inspired Authority seals this truth, “If ye keep my commandments, ye shall abide in my love.” John xv, 10. Now, St. Peter says, if we do not add to our faith virtue, knowledge, temperance, etc., that we shall backslide. But Christ says, in the above quotation from John, that we shall “abide in his love” if we keep his commandments; therefore, the keeping of the commandments implies every conceivable growth in Christianity, as set forth by Peter. This is obvious, as before argued, by keeping the commandments with ALL our several powers.

(g) Finally, it should not be forgotten in this division of our conclusion, to notice Christian growth in its *conditional* sense. We will first notice growth in the abstract as a *condition* of life. In the vegetable kingdom what is here stated holds good. When the flower, the fruit, the shrub, the tree, the grass, etc., cease to grow, they immediately begin to decay, lose their charm, and die. When the animal also, whether man, as such, or the brute creation, has attained unto that stage of animal growth that he ceases to grow, he then is what we call “past his prime,” and in a short time life is a burden, and he dies. Man, as an *intellectual* being, is the same in this respect.

When he loses his mental vigor, through mere infirmity of the flesh, so that his mind becomes too infirm for further growth, we may regard him as near his final end. Now, from experience and from our observance of nature, as to all things around us, we see that growth, in its several aspects, is absolutely essential to life, is a *condition* of life. So it is as to Christianity. This may be argued,

(1.) From the consideration that we have already found man to be a trinity, that the moral man is one of the persons in this trinity, and that without this *moral* nature it is conceded he will not only fail to reach the true *status* of man, according to the received opinion of the wisest and best of his race, but he will absolutely fail to meet the end of his creation. It is not a mere *human* system of morals that constitutes the true moral man; but it is Christianity in earnest, enjoyed and practiced in its healthy and saving influences in the soul that identifies genuine morality. This moral man, we see from an analogical stand-point, must grow, or he must die a moral death. All nature declares it.

(2.) Our experience and observation may prove that growth is a necessary condition of spiritual life. Thousands are every year converted to God, and we may say that thousands backslide. This is not because they were not soundly converted, as some scoffingly say, who do not follow or agree with us on Church usage, as to this subject, and who call all our protracted meetings scenes of excitement wherein the convert labors under mere delusion; for the apostles themselves surely did not delude the people, and yet men under their ministry, and even that of our Lord, were just as much inclined to backslide as they are under the ministry of *evangelical* preachers of our own times. A Church that is truly evangelical in its workings need not be surprised if indeed it has some backsliders, because through its active operations it slides them *forward*. This may serve as a brief apology in

case the Church of our choice should seem to have a good proportion of this class. Backsliding, we grant, is deplorable; but does not a Church having *no* backsliders, as historical of its career, or connected with it, look rather suspicious?

But the true reason why men backslide is because they do not make use of the means, as the necessary cause of Christian and spiritual growth. They thus perish in failing to discharge duty; such as reading the Scriptures, private prayer, the bearing of every cross, and attention especially to the public means of grace—preaching, prayer meetings, and the ever-indispensable class meetings of the Methodist Episcopal Church, which have always been, in the peculiar dispensation of Divine Providence to us, as so many *oases* to the Methodist caravan in passing over the desert to the New Jerusalem. Many, the fruits of whose efforts for novelty would much better characterize them than those of their piety, would fain forever abrogate the class meeting, and thus settle the Church, at once, in that lukewarm state in which there is little or no spiritual growth. The influence of such candidates for self-aggrandizement is about as useful to the Church as that of John C. Calhoun was to the State—bringing in their nullification bill to break down one of the strongest spiritual pillars in the ecclesiastical government of God on earth, to promote moral starvation and spiritual death in all the members of the body, to wither the branches of the living vine, and quench the fire of heaven already burning and blazing on the altar of many thousand hearts. What conceivable objection can any man have to meeting his brethren once a week, in order to talk about religion, if he actually *enjoys* it? I am actually obliged to make these remarks, as one writing in defense of spiritual growth as *essential* to spiritual life. For since growth is an *effect*, we must oppose every thing that would remove its cause. Class meetings have *proved* themselves, “time whereof the

memory of man runneth not to the contrary," to be the most cardinal feature, not only of Methodism, as a practical system, but also of vital godliness and of Christian growth. While observation shows us where they are attended to in due form at the present day, the members of the Church are more pious, better Christians, observe the duties of Christianity better, support the ministry better, and, in a word, are better every way.

(3.) *Scripture* proves that growth in grace is *absolutely necessary to spiritual* life. There can be no stand-point in our Christian pilgrimage. Some, it is true, never have any other Christian experience than that at some time in the past, perhaps ten, twenty, or forty years ago, they were blessed, and that is the last of it. But the true Christian "walks by faith." Our Lord says, "He that abideth in me, the same bringeth forth much fruit." You will observe here, that he who abides in Christ and the man who brings forth much fruit are one and the same. Again he says, "If a man abide not in me, [which is the same as to say, if a man bring not forth much fruit,] he is cast forth as a branch and is withered." "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

II. We now take up the second general division of our conclusion as to perfection. We notice,

1. Its *attainableness* in this life. This has been a question of much dispute. Some hold that it, or entire sanctification, which is believed to be the same, may be attained unto at any period subsequent to justification. Others, again, maintain that it is not attainable, as they understand it, till death, or about that time. For our own part, we think that, as such, it is not attainable *at all*, and never was possessed by any man. Our proof has been given in the arguments already advanced. Hence much seemingly unnecessary contention has existed which, we presume, has grown out of a misapprehension of the doctrine. We

consider, nevertheless, that Christian perfection and sanctification, as taught in the Bible, are attainable. If the putting away of strange gods; if the serving of God alone, as opposed to heathen worship; if not taking the name of God in vain; if the keeping of the Sabbath-day holy; if the honoring of father and mother; if not killing; if not bearing false witness against our neighbor; if not coveting, are points of Christian character, as the sign of justifying faith, to which we can attain in this life, then, perfection and sanctification, being virtually the same, and both the fruit and sign of regeneration, are attainable before death. If these duties can not be performed while we live, then, as sure as the parts are equal to the whole, perfection, being their sum, can not be attained in this life. It has been before said, that the two graces in question are the same. So far as it relates to the keeping of the moral law, this holds true; for in obedience to that law, they are both embraced, yet a passing observation seems needful. *Perfection* refers, more particularly, to that part to be performed within the law which respects our duty toward our neighbor, and our advancement in the teachings of the Bible—the partaking of what is called “strong meat.” *Sanctification* means more especially that part of obedience to the law which respects our abstaining from all abominations, so called, and from things which are unclean in the sight of God, as idolatry and fornication. Not to be perfect, in the abstract, is more particularly to be wanting in charity toward our fellow-men, and to be wanting, generally, in Christ-like deeds of mercy. Matt. v, 43–48. Not to be sanctified, is to be contiguously unclean. 1 Thess. iv, 1–7. Although this distinction may be seen in Scripture, and that rather faintly, such is not of much account, since both Christian perfection and sanctification are included in the one phrase, “Keep the commandments.” This much we say under the first minor division of this part of our conclusion,

because every talker and writer on the question has contended that Christian perfection, according to his own views, is either attainable in life, or very little, if at all, before death; thereby presenting a difference of opinion, and so leaving the question open for further debate.

2. We argue the *possibility* of one being perfect in this life, in the sense of obedience to the moral law, as the proof of his faith, as opposed to the Calvinistic theory that man *can not* keep the law. If we can not keep the commandments in this life without breaking them daily, "in thought, word, and deed," then, of course, as we regard the doctrine, it would not appear to be a grace attainable while we live in the body. Calvinistic writers on this subject seem to have manifested some weakness. We will quote a number of them, as given by Dr. Peck, placing the references to their works in parentheses. These are none the less untrue, as Calvinistic statements, because we take them from Dr. Peck's book. We do it simply for convenience, as he has made his selections and quotations with marked care. He says, "Calvinistic divines, . . . from the days of the Genevan reformer down to the present time, have explicitly denied the attainableness, in this life, of the perfection required both by the *law* and by the *Gospel*, and have, on the other hand, asserted the necessary continuance of sin in believers till death. Calvin says, 'There never has been a saint who, surrounded with a body of death, *could* attain to such a degree of love, as to love God with all his heart, with all his soul, and with all his mind.' (Institutes, book ii, chap. vii, sec. 5.) Witsius says, 'We are not to imagine that any one in this life *can* attain to that perfection which the law of God requires, that, living without sin, he should wholly employ himself in the service of God.' (Economy of the Covenants, Vol. ii, pp. 55, 56.) Mr. Romaine, in 'The Experience of every true Believer,' says, 'He desires to keep his thoughts

from wandering; he would have his whole heart engaged in the duty, but he *can not*.' (Treatise on Faith, p. 376.)

"Mr. Toplady says, 'Such being the unrelaxing perfection which the law inflexibly requires, it necessarily follows that the supposition of *possible* perfection on earth is the most fanatic dream, and most gigantic delusion which can whirl in the brain of a human being.' (Works of Aug. Toplady, p. 141.) Dr. John Dick says, 'The *possibility* of perfection in the present state could be conceived of only by men who were ignorant of the Scripture and of themselves. They must first have lowered the standard of holiness. They must have narrowed and abated the demands of the Divine law to meet their fancied attainments.' (Theology, Vol. ii, p. 242.) Rev. Charles Buck says, 'There is a perfection of *degrees*, by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints can not attain to in this life.' (Theological Dictionary, Article Perfection.) In addition to these authorities, I give the Westminster divines, and the General Assembly of the Presbyterian Church. The language adopted by the latter from the former, is as follows: 'Q. 149. *Is any man able perfectly to keep the commandments of God?* Ans. No man *is able*, either of himself, or by any grace received in this life, perfectly to keep the commands of God; but doth daily break them in thought, word, and deed.' (Larger Catechism.)" (Peck's Christian Perfection Abridged, pp. 88, 89.) From these quotations we have quite a general view of the Calvinistic theory of perfection. Since these authors deny man's ability to keep the law, even with the help of "*any grace received in this life*," and since such a denial has a direct bearing on the subject of Christian perfection, as presented in these several arguments, it behooves to offer a few objections to their views.

(1.) Their theory is contrary to just theological views of God as the Divine Lawgiver. (a) No legislator would think of making laws, of any kind, which the subjects *could not* obey. The very reverse is the case where the law-making power is supposed to act with even tolerable respect toward the welfare of its subjects. It looks rather suspicious to suppose the Divine Legislator to lay down rules of action, in the enacting of his laws, with which the subjects for whom they were intended, *can not* comply. This would be reproachful to a human legislator. (b) Our knowledge of the Divine attributes abhors such a consideration of this question. The *wisdom* of God, in making laws beyond the ability of his subjects to obey, is not a little impeached. Wisdom has been defined to be, "knowledge rightly used." But to make laws which can not be obeyed, by those for whom they were made, seems to imply a great want of adaptation of means to the proposed end. Indeed, the position here taken, by those who so regard this subject, seems to savor more of an indisposition to perfectly obey the Divine will than it does to honor its Author. As to the *love* of God, here involved, much more might be said than we are now disposed to say. It is enough to observe that the whole plan of our redemption originated in the love of God. "God so loved the world," etc. This scheme of our recovery affords us eternal salvation eminently *conditional*, having as its final cause, "that whosoever believeth in him should not perish, but have everlasting life." Here is faith in Christ as the condition of this salvation, implied in the word "believeth," a faith, too, which must be operative and efficient, having the whole moral law so connected with it as to be "fulfilled," and not to "offend in one point," lest it render one "guilty of all," and his faith be "dead." Now, if a person "offend in one point," he is "guilty of all"—his faith is dead, being without the works of the law, as its

proof, and so he must perish; since, according to the theory in question, he *can not* keep the law. The *love* of God is counteracted in which a plan of endless life originated, having such a conditionality in it, on man's part, that he can not comply with it, and hence the very plan itself subverts the final end which the attribute of love originally proposed. The theory is contrary to the love of God, and it seems to overthrow all the final ends of mercy as to the eternal salvation of man. As to the *justice* of God, in making laws for man which he *can not* keep, we can not well see why he should inflict "everlasting punishment" as the penalty of transgression, when the act was a matter of necessity.

(2.) The theory is disproved by our ideas of the *nature of the subjects* of law. (a) Law was never enacted by any wise legislator for the government of the inferior animals, or for automaton. (b) It has always been made for man and the higher orders of intelligents, who are free moral agents, capable of keeping or of transgressing it; that is, they are *voluntary* subjects. A creature that "*can not*" keep the Divine precepts, but "*doth daily break them in thought, word, and deed,*" as the Larger Catechism, above quoted, says, may not be the proper subject of such precepts; for, if *necessity* is laid upon him to break them thus, he is not a fit subject of moral government, as a free, accountable, and intelligent being. If he is accountably unable to keep the law, from a necessity, he is equally incapable of breaking it on the very same ground. No moral precept can bind a total idiot; for while he *can not keep it*, neither *can* he *violate it*.

(3.) The theory stands equally against the *nature* of law, and that, too, as enacted by the highest power.

(a) Laws are made, in general, to be kept, and in no instance is this more so than as it respects the Divine law. Will any legislative power think of making laws that can not be kept? The holy commandments given to

man were designed as certainly to be kept as they were designed to be read. If God did not make us eyes with which we can not see, ears with which we can not hear, mouths with which we can not speak, teeth with which we can not eat, stomachs that will not digest, hands with which we can not handle, feet with which we can not walk, and hearts with which we can not pray, what right have we to think that he gave us laws that we *can not* keep? Is the God of nature merciful, and the God of revelation a tyrant? Never can we believe this theory till we find that the air we breathe *can not* support life, the fire that burns *can not* give heat, and the water from the fountain *can not* quench thirst.

(b) To the transgression of law there is *punishment* annexed, whatever kind of law it may be. Every law of nature, so far as we know, inflicts its sore but just penalty as soon as violated, in a greater or less degree. This implies that the subject of law is supposed, by every fair consideration of the character of the lawgiver, to be capable of having brought on its penalty by his own voluntary act, and so regards such penalty as *just*. Now, since endless punishment is the penalty annexed to the Divine law, it implies that the subject so punished could have done otherwise. For, in the case of any one transgression of the moral law, by one of its *fit* subjects, pardon must be procured through Christ, or that soul is lost; but if he *could not* but break the command, from stern necessity, on account of his inability to keep it, he has no need to ask for pardon, because the Bible does not teach any such thing as a compulsory sin; such a thing is a contradiction in terms—it is *malum in se*. On the other hand, Divine justice can not inflict everlasting punishment because the subject *could not* help himself from the transgression. What, then, will we do with the case? We can not say the character in question is an idiot, that he can thus go unpunished, for we have assumed

him to be a *fit subject* of moral law and government, which can not be said of an idiot. Nor can we say that he will be forgiven by Divine prerogative without request, for this would grant eternal life to the incorrigibly wicked, and ignore repentance and faith. The only solution, therefore, of the difficulty, is, that the theory is miserably defective.

(c) The fact that *the Bible teaches perfection* implies two things. First, that this legal perfection must be attained either *before* or *after* death, since we may conceive of death as an instantaneous event, having no element connected with it calculated to promote our completeness in the Divine precepts. It is manifest that our perfection, being taught in the Bible, can not take place *after* death. For the Scriptures were given to man as the rule of his moral conduct in this life, and not in eternity. Nor can we conceive of feeding the hungry, clothing the naked, and distribution of alms *after* death, which things form no inconsiderable part in the fulfillment of the moral law. Secondly, the theory in hand virtually repudiates the Divine law as a *revelation*. For it is admitted by those divines themselves that the perfection of which we speak is a *legal* perfection; that is, that it consists in a perfect obedience to the Decalogue. Now, the Ten Commandments is as much a *revelation* of certain truths from God to man as any portion of the Bible is; and its framing in the Divine mind presupposes the ideas of right and wrong, of perfection and of imperfection being in his mind antecedent to his giving the law. But since these commandments are a revelation, and actually designed to communicate to us the very ideas of perfection, which before existed in the mind of God, it follows from the very nature of the human mind, that if it has capacity to *understand* such a revelation, it has also capacity to *obey* it; for it is a question wholly mental and moral. The obedience involved lies wholly within the province of the mind.

To say that we *can not* keep the Divine precepts is either to say that we *can not understand* them, that we *can not comprehend* their import, or that we have no *volition* at all. If the former, why say that the Divine requirements are above our powers of obedience, as if we understood the law, and had made ourselves its judges? If the latter, why imprison the thief for the seemingly *involuntary* act, or hang the murderer? Therefore, the theory seems to impeach the Decalogue, as a revelation from God, when fairly examined, since Calvinists admit, as much as Arminians, the ability of the mind to comprehend such revelation, but strangely seem to adhere to a kind of mental imbecility as to its perfect fulfillment by the volition of the same mind.

(4.) The theory before us is rather unscriptural. God has commanded us to *keep* the law. No part of the Bible can be plainer. "Fear God and keep his commandments; for this is the whole duty of man." "If ye love me, keep my commandments." "If thou wilt enter into life, keep the commandments." Our entering into life depends on our doing just what Calvinists say we *can not* do!

(5.) The theory is contrary to actual facts. (a) Certain persons *did* keep the commandments of God. Zacharias and Elisabeth "were both righteous before God, walking in ALL THE COMMANDMENTS AND ORDINANCES of the Lord BLAMELESS." "Noah was . . . PERFECT." He did "according to ALL that God commanded him." So might we speak of Job, David, the apostles, prophets, and many others. (b) The life of Christ is to be *imitated* by all Christians, and he was *without* sin. In this very thing the imitation is to consist: "Be ye therefore followers [Greek, *μιμηταί*, *imitators*] of God as dear children," etc.

(6.) The theory is opposed to the *design* of the ministerial office. "He gave some, apostles; and some, prophets;

and some, evangelists; and some, pastors and teachers; for the PERFECTING of the saints." This perfecting consisted in religious instruction calculated to induce, and by moral suasion compel them to keep, to the utmost exactness, all the commandments.

(7.) The impending opinion, we observe finally, is attended by dangerous consequences. (a) If it be correct that man can not keep the moral law, then the doctrine is found in the Bible, and actually constitutes a *part* of the Gospel. The minister, therefore, of such a Gospel should preach it as a part of his mission; he should declare it to "all nations;" he should preach it faithfully. (b) It is easy to conceive of the fruits of such preaching and its tendencies, not only on society in general, but also as to vital piety and true Christianity. With due respect to its authors and advocates, we really think that it might be difficult for Satan himself to preach a worse doctrine; more reproachful to the Divine character, or more baneful to human society in its tendencies. Indeed, when that grand adversary of God and man sought to ruin the first pair, instead of telling them that they *could not* keep the Divine command, as a matter of impossibility, he sought, and actually succeeded, in getting them to break the law by *voluntary* act, which shows that they could have done otherwise.

(8.) There are two passages of Scripture in particular which Calvinists have used to support the doctrine of the necessity of sin in believers. One of these is Eccl. vii, 20: "For there is not a just man upon earth that doeth good, and sinneth not;" the other is 1 Kings viii, 46: "For there is no man that sinneth not." The Princeton Review of July, 1842, p. 450, used this language: "Not a single text can be adduced, which, properly understood, attributes perfection to good men in this life. On the contrary, the criminal imperfection of them all is most plainly asserted." And as to the last-quoted passage

above, this Review in the same place says, "It is as evident from this passage that no one on earth is perfectly holy as that any are imperfect." Dr. Peck, seeing the sense in which Calvinists hold these passages, has, we think, satisfactorily refuted them; giving, we presume, the better translation, according to other texts of the Bible throughout, and we think agreeably to the proper rule of Hebrew syntax. Therefore, we will quote his exposition of both. He says, "In my construction of these two passages I appeal to the original; not because I undervalue the present authorized version of the Bible. I believe it in general to be worthy of all confidence, and on the whole, a better exhibition of the sense of the originals than any translation which has been subsequently made, or any we are likely very soon to have. But in discussing the language of Scripture, in all cases of a difference of opinion, the ultimate appeal must be to the originals. And our opponents, it must be presumed, will not object to this method of discussion, even should it be found that the *sound* of the words, as in the present version, is rather more favorable to their views than the *sense* of the original text. I can scarcely be left to fear that critics so learned for such a reason will refuse to be governed by well-established laws of exegesis. 1 Kings viii, 46: **כִּי אִין אָדָם אֲשֶׁר לֹא יִחַטָּא**, I render, *For there is no man who may not sin*; and Eccl. vii, 20: **כִּי אָדָם אִין צְדִיק בְּאָרֶץ**, *There is not a righteous man upon earth who does good and may not sin*. The verb **יִחַטָּא**, to sin, in these passages is in the future, and I render it subjunctively, with the negative particle, *may not sin*; that is, there is no man *who is not liable to sin*. The rule of Hebrew syntax authorizing this rendering, may be found in all good Hebrew grammars. I give it from Dr. Nordheimer, as follows: 'The future form of the verb is frequently used to predicate the future occurrence of an event as dependent either *subjectively* on the will of the agent or

speaker, or *objectively* on external circumstances. This form is used subjunctively, to denote contingency, that is, to predicate not the positive, but the possible, or probable future occurrence of an event, signified in English by the auxiliaries, *may, might, etc.*; e. g., כָּל אֲשֶׁר תִּצְּדָק נַפְשְׁךָ, *whatever thy soul may desire*, Deut. xiv, 26; וְיִוְדְּנוּנוּ בְּדַרְכָּיו, *that he may instruct us concerning his ways*, Isa. ii, 3; וְלֹא יִשְׁחִית לָכֶם אֶת-פְּרִי הָאֲדָמָה, *that he may not destroy for you the produce of the ground*, Mal. iii, 11; יִדְעוּ גוֹיִם אֲנֹשִׁים הֵם, *that the nations may know they (are) men*, Psalm ix, 21, cxix, 115; וְיֵעָבֵר עָלַי כֹּה, *whatever may happen to me*, Job xiii, 13, xiv, 6.* In the application of the rule just recited to the passages under consideration, we are supported by some of the best critics—Romish, Lutheran, Calvinistic, and Arminian. The Vulgate, or Jerome's version, has *non peccet, may not sin*. In the interlineal translations in the Antwerp, London, and Paris Polyglots; in Castalio's, Osiander's, and Francis Junius's versions, we have the same; and we have precisely the same rendering of the Syriac and Arabic in the London and Paris Polyglots. This result I have arrived at from personal inspection of the authorities I quote, and I need not say to the scholar, that they present a tide of evidence in favor of the version I have given, that it is not easy for the sturdiest spirits to resist. We see here what the best scholars of any age since the commencement of the Christian era have determined in relation to the proper rendering of the original Hebrew text, without any reference at all to the question at issue between us and our opponents on the subject of the necessary continuance of sin in believers. In addition to all this, there is a reason in the context of one of the passages in question, which makes our render-

* "See Critical Grammar of the Hebrew Language, Vol. ii, *Dependent use of the Future*, § 993. See also Stuart's Hebrew Grammar, § 564, (h,) (i)."

The same rule will be found in Rodiger's Gesenius's Hebrew Grammar, translated by T. J. Conant, 1858, § 127, 3, and heads of Hebrew Grammar by S. Prideaux Tragelless, LL. D., p. 104.

ing necessary to preserve a consistent sense. 1 Kings viii, 46. The words in question are preceded by ‘*if they sin,*’ which would be perfectly consistent with the parenthetical sentence which follows, as we translate it: ‘for there is no man who *may* not sin;’ but would be scarcely at all consistent with the expression of the sense our opponents give the passage. They would have Solomon say, IF *they sin*, for they *certainly will sin*, as *there is no man who does not sin* ALL HIS LIFE. What sense would there be in the hypothetical sentence ‘*if they sin,*’ if indeed there had been no IF in the case?”*

We consider the Doctor’s refutation of the NECESSITY of a Christian sinning while in the body to be clear, strong, and good.

1 John i, 8: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” This passage has also been supposed by Calvinistic writers to teach the necessary existence of sin in believers; that is, that a Christian can not keep the moral law perfectly while in the body. Such a notion, however, compared in the abstract with other passages, must not only prove the theory wrong, but also prove a misapprehension of St. John’s words. This text is fully and clearly explained by verse 10, which says, “If we say that we have not sinned, we make him a liar, and his word is not in us.” This is the interpretation given by Mr. Wesley and Dr. Adam Clarke. The former says, “The tenth verse fixes the sense of the eighth.”† The latter says, “This is tantamount to verse ten.”‡

Now, lest our Calvinistic brethren think that we explain their proof-passages agreeably to our own notions by quoting Arminian commentators, we respectfully invite their attention to the *usus loquendi* of the original, which may not seem quite so sectarian. The first clause of our

* Dr. Peck’s Christian Perfection Abridged, pp. 158-160.

† Plain Account of Christian Perfection, p. 25.

‡ Comment in loco.

text—*If we say that we have no sin*—stands in the Greek thus: Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐχ ἔχομεν. The Greek scholar will see that the last word in this clause is a conjugated form of the verb ἔχω, *to have*. He will also see that this verb often takes an accusative case, and thus expresses its meaning periphrastically. Greenfield, in his lexicon says, “*Followed by an accusative . . . it forms a periphrasis for the verb corresponding to the noun*, Matt. vii, 29, Phil. i, 30, Col. ii, 1, et al., freq.” The passage referred to in Matthew reads, “He taught them as one having authority;” ὡς ἐξουσίαν ἔχων, that is the same as if he had said, ὡς ἐξουσιάζων, *as exercising authority*. The passage referred to in Philippians reads, “Having the same conflict.” Τὸν αὐτὸν ἀγῶνα ἔχοντες, that is as if he had said, ἀγωνιζόμενοι, *conflicting*. So of the text in Colossians. So James ii, 18: “Thou hast faith.” Σὺ πιστὶν ἔχεις, is the same as πιστεύεις, *thou believest*. The Jews said to our Lord, “Thou art not yet fifty years old.” Πεντήχοντα ἔτη οὐπω ἔχεις, *fifty years not yet thou hast*, which is equivalent to an ideal verb which we might suppose, having the meaning which our authorized version has given it. So ἡσυχίαν ἔχω, *I have quiet*, means *I am quiet*. Compare the corresponding Latin word *habeo, to have*. Thus: *Habere spem in aliquo, to have hope in any one*, that is, *to rely upon any one, put confidence in one*; and *habere odium in aliquem, to have hatred against any one*, means *to hate any one*. So we say in English, “I have sickness,” “I have my fears,” etc., for *I am sick, I am afraid*, etc. Hence, the usage of the word in our text is exactly the same, in sense, as the clause in verse 10: Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, *if we say that we have not sinned*. It just agrees with the expositions of Mr. Wesley and Dr. Adam Clarke. Another passage, which has been held in the same sense, is James iii, 2: “For in many things we offend all.” On this text Dr. Clarke says, “Some have produced these words as a *proof* that

‘no man can live without sinning against God;’ for James himself, a holy apostle, speaking of himself, all the apostles, and the whole Church of Christ, says, ‘*in many things we offend all.*’ This is a very bad and dangerous doctrine; and, pushed to its consequences, would greatly affect the credibility of the whole Gospel system. Besides, were the doctrine as true as it is dangerous and false, it is foolish to ground it upon such a text; because St. James, after the common mode of all teachers, includes himself in his address to his hearers. And were we to suppose that here he appears, by the use of the *plural pronoun*, to include himself, he means to be thus understood; we must then grant that himself was one of those *many teachers* who were to *receive* a *great* condemnation, verse 2; that he was a horse-breaker, because he says ‘*we* put bits in the horses’ mouths, that they may obey *us*,’ verse 3; that *his* tongue was a world of iniquity, and set on fire of hell, for he says, ‘So is the tongue among *our* members,’ verse 6; that he cursed men: ‘wherewith curse *we* men,’ verse 9. No man possessing common sense could imagine that James, or any man of even tolerable morals, could be guilty of those things. But some* of those were to whom he wrote; and, to soften his reproofs, and to cause them to enter more deeply into their

* Those who believe that sin *can* and *does* exist in believers till they are “wholly sanctified,” and who prove their views by such passages as say, “For ye are carnal,” 1 Cor. iii, 3, thereby regarding the whole Church as carnal, and consequently must be entirely sanctified as a second blessing, would do well to notice that Dr. Clarke, incidentally to our argument, justifies St. James and others from all such sins in this very note, for he says, “SOME OF THOSE WERE (thus guilty) TO WHOM HE WROTE;” so that he by no means charges them ALL as guilty. Therefore, if their objection is valid, on the same ground Dr. Clarke is incorrect; for his remark applies to Arminians, such as our own writers on Christian perfection, as well as to Calvinists. For whether sin in them was free or of necessity does not change the fact that it is only attributable to “SOME,” and these are UNBELIEVERS, and not believers. These observations will apply in all cases where our commentators attribute certain sins in the Christian Church to a PART ONLY, and not to all the Church.

hearts, he appears to include himself in his own censure. And not one of his readers would understand him as being one of the delinquents."

The seventh chapter of Romans, where St. Paul speaks of one in a certain condition of sin, and speaks in the first person, "I am carnal, sold under sin;" "O wretched man that I am! who shall deliver me from the body of this death?" has been supposed by some to teach the doctrine of sin in believers. This passage either teaches the condition of one in the Divine favor, or it does not. That is, St. Paul either speaks of himself or of some one else. If of himself, since it is conceded that he was in the regenerate state when he wrote the Epistle, we may conclude, first, that he did not speak of himself, as one regenerated and at the same time "sold under sin," since nothing can be more contradictory to arguments already advanced, and to his own statement, where he says, "There is therefore now no condemnation to them which are in Christ Jesus." So he would contradict himself in many other passages. Second. According to the generally-received opinion that regeneration produces the "moral image" of God in the heart, we can not say with any degree of consistency, that such a heart is at the same time "carnal," "sold," "wretched." Third. Such a notion is contrary to our views of an inspired man; for we are taught that the inspired men, such as St. Paul was, were "holy men," and that they were "moved by the Holy Ghost." But to be at the same time "carnal," "sold under sin," looks exceedingly inconsistent with our ideas of the apostle writing by the inspiration of the Holy Spirit. Fourth. Such a view of the passage would be wholly contrary to the context, and to the general scope of the Epistle. For it asks the question, "How shall we that are dead to sin, live any longer therein?" Fifth. We think Rev. Richard Watson is here correct. He says, "It is somewhat singular, that divines of the Calvinistic

school should be almost uniformly the zealous advocates of the doctrine of the continuance of indwelling sin till death; but it is but justice to say, that several of them have as zealously denied that the apostle, in the seventh chapter of Romans, describes the state of one who is justified by faith in Christ, and very properly consider the case there spoken of as that of one struggling in LEGAL bondage, and brought to that point of self-despair and of conviction of sin and helplessness which must always precede an entire trust in the merits of Christ's death, and the power of his salvation."* Mr. Wesley on this text says, "The character here assumed is that of a man, first, ignorant of the law, then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or of any TRUE BELIEVER,† would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto; as well as to what is expressly asserted: Chap. viii, 2." (Note *in loco*.) Mr. Benson quotes Mr. Wesley *verbatim*; Dr. Adam Clarke is to the same effect. Sixth. It is unnecessary to mention texts of a similar kind any further; for the Bible, thus far, maintains its consistency, and on a fair interpretation can no more contradict itself than the orbs of heaven can conflict. The different authors of our Church have well defended the doctrine of a perfect legal obedience against the theory in question, who may be consulted at any time with profit.

3. The third minor division of this second part of our conclusion, is to notice, *that Christian perfection properly understood is practical.*

(a) It is a doctrine practical as any other *as to the*

* Institutes, Vol. ii, chap. xxix.

† Mr. Wesley's words here are in our favor against the Calvinists, and we think he is correct in this note. But can we reconcile him with himself where, speaking of one justified, he says, "Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout?" (Plain Account of Christian Perfection, p. 48.)

pulpit. What minister of the Gospel is there who can not preach the observance of the moral law, as Christ and his disciples did, as the proof of regeneration? This would be preaching Christian perfection, as has been shown from the beginning of this work. Let the minister of the Gospel *enforce* each command of the Decalogue. In doing so he enforces Christian perfection and sanctification, both which, as themes for the pulpit, are plain to any man who is honest with that God from whom he professes to have received the divine commission to preach the Gospel, a *part* of which is the enforcing of the moral law in every point, which, of course, is *practical*. But perfection, as it has been believed and taught heretofore by our Church, is not a practical doctrine, *as to the pulpit*. For, on account of its darkness as a doctrine, the preachers themselves have not been able to comprehend it, as a theory, or enjoy it as a blessing of practical and experimental utility; and being in the dark they have not been able to preach it as a distinct work of grace to others. Our own difficulty has been, that while we have satisfactorily understood our authors, as to their view of the subject set forth in their works, we have not found it taught in the Scriptures, so as to afford a clew to preach it; nor have we ever had the satisfaction to hear another preach it. In this respect our Church, as a body of ministers, have followed the great Teacher very well, generally. But the doctrine is even questioned, to a considerable degree, by the ministry, as occasional articles in the Church periodicals on perfection, or entire sanctification, lead us to suspect. Besides this, our personal acquaintance with many able and practical theologians, for several years past, has introduced us into many a circle of pleasant, but we may say very unsatisfactory conversation, as to the received theory on account of its profound obscurity.

In support of the *impracticability* of the doctrine, now

in hand, we offer the words of one of the Bishops in office, when written, who was an admirer of what is termed entire sanctification. Dr. Peck having written his book on "Christian Perfection," Bishop Hamline wrote a recommendation of the work, which was first published in the Western Christian Advocate, when Dr. Charles Elliott was editor of that paper. This recommendation was afterward published in Dr. Peck's book, from which we will give an extract: "BROTHER ELLIOTT,—Probably this book has obtained a circulation in some parts of the Methodist Church commensurate with its value; but in other regions it is scarcely yet introduced among the people, and even some of the preachers have not read it. This I regret, as I am confident that the cause of vital religion would be extensively subserved by its being generally perused in a spirit of serious inquiry after truth. No weighty Christian doctrine inculcated in our standard works, and preached by our ministers, has so SIGNALLY FAILED to exert its proper practical effects on the Church as that of Christian perfection. The doctrine of original sin is so believed by a million of our members as to have impressed on their consciences a distressing conviction of their depravity and their utter helplessness. The doctrine of atonement is so preached that hundreds of thousands have struggled not in vain to plunge in the fountain for sin and uncleanness. The doctrine of regeneration by the Holy Spirit is so inculcated that by far the largest portion of our members are born of the Holy Ghost. In a word, every cardinal doctrine embraced in our creed, and in our pastoral ministrations, seems to be extensively and encouragingly practical, EXCEPT THAT OF CHRISTIAN PERFECTION. This last seems to be a MERE SPECULATION IN THE CHURCH, so far as FORTY-NINE-FIFTIETHS of her members are concerned. Were any other important doctrine, confessedly experimental in its aims, to gain so little influence over our members, we would be thrown into

a state bordering on despair, and should be in danger of concluding either that the doctrine itself is FALSE, or that the Church is almost UNIVERSALLY SKEPTICAL in regard to it. What if not more than ONE in FORTY or FIFTY of our members were convicted of sin, or were regenerated and pardoned! Yet the doctrine in question is confessed to be as practical in its aims, and as available for Christian comfort and advancement, as any doctrine of revelation. While it is practical with one among scores, it is intended to be so with every regenerated member of the Church; and *why it is not* is an important question. Doubtless one reason is, that no other doctrine of its class is so uninfluential on the ministry. Our preachers, for the most part, do not enjoy perfect love. I believe a great number of them are seeking it; and a much larger proportion of them than the private members enjoy it. Yet the MAJORITY of them are without it, and striving to preach the Gospel without it. But how can they preach this *doctrine* of the Gospel while it is inoperative in their own hearts? THEIR SUCCESSFUL VINDICATION OF THE DOCTRINE IS SELF-REPROACH. Themselves are CONDEMNED by every FORCIBLE appeal they make to the people on this subject. How CAN they urge others forward while they stand back? How reprove while THEMSELVES need reproof? ‘Thou that sayest a man should not steal, dost thou steal?’ is an interrogation just as suitable in this case as where outward acts or morals are concerned. But another reason why the doctrine of Christian perfection is not more PRACTICAL is the *want of information*. The doctrine has been much abused. Especially of late, the ‘Perfectionists,’ and—between them as in the extreme of error, and the Wesleyans, who take their views from the Bible—a great variety of errorists have so industriously propagated opinions more or less variant—but not grossly—from the Scriptures, that it requires careful and industrious study to distinguish truth from error, and

settle the mind in a clear and steadfast apprehension of the nature and importance of this doctrine."

So says the Bishop, as to the impracticability of Christian perfection, as it has been taught. Although these words had reference to the impracticability of the doctrine, as such, about the time that Dr. Peck's book first appeared, although that book served a good purpose since its publication, as opposed to *necessary* transgression of the Divine law taught by some, yet, as to the true, practical, and Scriptural theory, the world seems to be little, if any, wiser from his book than before it was written. He left both his friends and his opponents in the dark as to the main issue, while in some things held by the latter, he proved himself more than their match. The General Conference, we are aware, has recognized the book in the "Course of Study" for ministers, more, no doubt, from a want of a clearer exegesis of the subject, than from any truly theoretical and practical characteristics belonging to the work. These thoughts are not premature; for the book has been respectfully read and studied, and our objections to the whole theory duly described in former arguments. But what has the Bishop taught us by way of *recommendation* to the Doctor's work, but simply that the doctrine is sorrowfully impracticable? He admits, (1.) *That every cardinal doctrine embraced in our creed and in our pastoral ministrations seems to be extensively and encouragingly PRACTICAL, EXCEPT THAT OF CHRISTIAN PERFECTION.* (2.) *THAT OUR PREACHERS, FOR THE MOST PART, DO NOT ENJOY PERFECT LOVE.* (3.) *IT IS INOPERATIVE ON THEIR OWN HEARTS.* (4.) *THEIR SUCCESSFUL VINDICATION OF THE DOCTRINE IS SELF-REPROACH.* We learn from these statements, although designed for a "recommendation," that the doctrine as held by the Bishop and his compeers, is *impracticable* as a pulpit theme almost absolutely even in *his* estimation.

(b) Christian perfection, if properly understood, is *prac-*

tical in its profession. If any one keep the commandments of God, as the fruit of inward purity, that person is *perfect*, as already shown. What professing Christian can not do this, if he will, with the help of that Divine grace which is never withheld? Christian perfection, therefore, is as *practical* as is the keeping of the Sabbath day holy; for the former is but the genus of which the latter is a species. But if it be a work in the heart subsequent to regeneration, it is, as to its profession in Christian life, absolutely impracticable. The Bishop says, *Our preachers for the most part do not enjoy perfect love. I believe a great number of them are seeking it; and a much larger proportion of them than the private members enjoy it. Yet the majority of them are WITHOUT it.* This is very true, and all the statements of the Bishop, in his recommendation, we regard as true to the letter, and as much so now as when he wrote it, except where he says a proportion of the preachers “enjoy it.” We have been preaching according to the best of our ability for twelve years, and we confess with the Bishop, that although the self-reproach of its SUCCESSFUL vindication we have never felt, we have, nevertheless, more than once felt self-reproach for trying to prepare a sermon on it, on account of its impenetrable darkness as a theory. Nor have we ever found more than one preacher, of our own personal acquaintance, who professed it. We have heard and read of several who did; nor have we ever found a man who, either in private conversation or as an expounder in the pulpit, could satisfactorily defend and set forth this doctrine. Verily, “*the majority of them are without it!*” while all those who have written on the subject from the days of Mr. John Wesley to the present, as far as we know, have left us what many able and impartial thinkers regard as dissatisfactory and confused views of the doctrine. The private members of the Church can not understand it, when their preachers, their more intelligent

teachers, can not. "The disciple is not above his master." Those who hold to perfection, as such, claim that it is absolutely essential to final salvation, although they claim that regeneration is sufficient! And since it is taught to us so completely in the dark, and it the great important doctrine, so held, its utter obscurity, theoretically and practically, both as a pulpit theme and as to its enjoyment in the heart, is, to us at least, a sufficient presumption against such a doctrine having any existence in the Bible; for it is highly presumable that if it is the great doctrine as to man's eternal salvation, God would have revealed it most plainly of all. And this is really the case as to regeneration, the *only* inward work of grace, and as to the observance of the Divine law as its fruits. Reader, please observe particularly *that these two things are more clearly, forcibly, extensively, and elaborately taught in the Holy Scriptures, than perhaps all other doctrines put together.* And why? Because they contain the SUM TOTAL of our duty toward both God and our fellows.

4. A fourth consideration, under the second part of our conclusion, will show *that perfection properly understood is USEFUL.* I mean that it is serviceable, profitable. This can not be said of that theory of perfection which some hold; for it is not useful to the preacher as a *theme* for the pulpit—he fails to preach it. He feels "self-reproach" if he touches it. It is not useful to him as a *blessing*—he fails to enjoy it. He seeks for it to end his pursuit in disappointment. It is not useful to the members of the Church, for, says Mr. Hamline, *It seems to be a mere speculation in the Church, so far as forty-nine-fiftieths of her members are concerned. Were any other important doctrine, confessedly experimental in its aim, to gain so little influence over our members, we should be thrown into a state bordering on despair, and should be in danger of concluding either that the doctrine itself is false,*

or that the Church is almost universally skeptical in regard to it. What if not more than one in forty or fifty of our members were convicted of sin, or were regenerated and pardoned!

Such is the mournful cry of one of the strong advocates of this doctrine. How can such be useful? How serviceable or profitable? Can a "mere speculation" be useful as a doctrine either to enlighten, comfort, or edify? The same writer speaks of the doctrine, as it is held, as being "*practical in its aims.*" No one doubts this. The finger-boards on the tree, pointing to the town ahead, is also *practical in its aims*; but the place it points to is always *ahead*. So is this; the great, high stand-point at which it *aims* is always ahead of the inscription. The Christian traveler can never reach the extra-regenerated goal, and prove that the doctrine is useful or beneficial. But if the true doctrine be understood, as the observance of the moral law in every point to the utmost of our capacity to understand, and power to obey, as the proof of a regenerated soul, then the doctrine is useful, profitable, beneficial, good, and plain to all. It must be so, being so comprehensible, practical, and fully taught.

To those who have professed entire sanctification, as they term it, we would most kindly pay a tribute of respect in the close of these arguments. Perhaps you may think that we have lowered the standard of holiness, and of Bible doctrine as to inward Christian purity. Nay, perhaps your standard has been *too high*. We think this has been the case as to the manner of speaking it, as to the way of obtaining it, as to the habit of representing it, either as a *continuation* of God's work in the soul, of which regeneration is but the beginning, or as a *subsequent* and *distinct* work. In a relative respect, it has thus been regarded as something much superior to the new birth. But all the descriptions of the blessing that we have ever seen, as it respects it as an inward

work, and as to its fruits, rise no higher than regeneration and fall just as low. The view herein given of the heart of one born of God, we hold to be as great, as complete, as thorough in every respect as any man can describe his views of entire sanctification to be. Even Mr. Watson, in his Theological Dictionary, as before shown, could not describe the latter state of grace, as he understood it, as any greater than the former. Let us further inquire of you, Do you *profess* entire sanctification *as such*? By what particular point of obedience did you obtain it? What extra quality or characteristic has it? Did you obtain it by *faith*, the condition made known to Abraham? Did you obtain it through the *merits of the blood of Christ*, the Messiah promised to Abraham and his seed? Is your heart *now*, as to purity, *more* than in the "image of God?" Have you *more* than the *witness of the Spirit* as to your acceptance with God? Are you now *more* than a *son* of God? In bearing the fruits of a true Christian, do you do *more* than fulfill the moral law to the utmost of all your powers of body and spirit? If you can not answer these questions otherwise than a merely regenerated man would, we would finally ask, Does not your blessing of such a very high order look very much like regeneration? But to return.

Perfection may be preached and enforced practically so as to oppose all wrongs among men toward one another. It can be preached all the time, and to all men, unto the destruction of all sin. The sainted author of the "Plain Account of Christian Perfection" asks, "In what manner should we preach sanctification?" and answers, "Scarce at all to those who are not pressing forward; to those who are, always by way of promise." (Page 49.) What a misapprehension! How strange that any doctrine of the Bible should be held in such a singular sanctity as to be preached *scarce at all*! If as individuals, or as a Church, we would be perfect, we must preach it. This we can do

in the same manner as Christ and his apostles did; namely, preach expressly against every conceivable sin which the Decalogue would forbid; enforce every minor precept coming under the same moral code. Why has Christianity made, comparatively, so little progress in eighteen hundred and sixty-four years? Many reasons might be given; doubtless one is, because comparatively few of its ministers were born of the Holy Spirit, and “endued with power from on High;” and a far less number still can say, “I have not shunned to declare unto you the WHOLE counsel of God.” We do not say that hundreds of ministers have fulfilled their *time* in places where in the providence of God they were sent to preach, but have not fulfilled their *ministry*, that they have pleased the “itching ears” of the highly fastidious, without so much as once making plainly known to them God’s infinite hatred of sin, and the awful danger of the sinner! “By their fruits ye shall know them.” These are not noted for great revivals of religion in their respective fields of labor. Let us then abhor idolatry and teach others to do so. Let us denounce that common and unblushing profanity of taking God’s holy name in vain. Let us speak plainly against Sabbath-breaking. Let us be faithful in teaching honor to parents. Let us denounce murder, whether by means of a deadly weapon *directly*, or by the lurking, mean, indirect, but frequent and sure method of the rum-seller. Nor should we forget to expose the crime of theft; and abundantly warn the covetous, suffering them not to forget that “if any man love the world, the love of the Father is not in him.” We, if the true ministers of Christ, must come out plainly before the world and for God, and let all men know that “the LAW is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for WHOREMONGERS, for

them that DEFILE THEMSELVES with mankind, for MEN-STEALERS, for LIARS, for PERJURED persons, and if there be any other thing that is contrary to sound doctrine." There are many professing Christians who would be *perfect*, if judged by their words, whose daily walk and business transactions the inflexible law of God would denounce. Nor can it be said that like peculiarities are always wanting in public bodies and organizations of men, whether religious or political. Is there no disposition to supplant—to act unbecoming the Gospel in almost every conceivable way where love, the effulgence of the Godhead, would throw the shield of brotherly-kindness athwart the interests of selfishness? Are not the "leading spirits" in such organizations rather thus addicted on some occasions—the ones most officious—the aspirants? Are not proper offices of political and religious trust, in such cases, prostituted for self-aggrandizement, perhaps at the ruination of their equals, though mere inferiors in office, under the vain impression that the trickery is unperceived by the manly and just? Is it not a fact that all the popularity and greatness that belong to some are merely *relative*, being obtained, not by the praiseworthy elevation of themselves in all that is laudable, but by the depression of those who are around them? In speaking of these, however, deserving just rebuke, we do not intend to say that they are like the chivalrous confederates, who undertook to elevate themselves to thrones erected upon the oppression of their downtrodden equals, nor that their delusion will eventually appear as great. He who would blot out the star of another's hope, not only eclipses forever his own sun, but he winks at the wholesome exhortation, "Let each esteem other better than themselves." Ah! heaven-born precept, rarely adopted son of earth, thou art *perfection*. But let such as profess that religion whence this golden maxim comes, *practice* it. Let them remember, "All things whatsoever

ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Thou shalt love thy neighbor as thyself." Need it be repeated that this is perfection—that it is sanctification? In lieu of repetition it is enough to say there is no other.

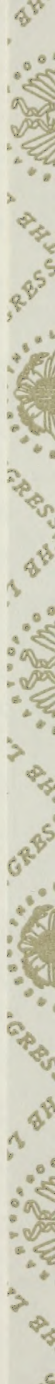
When will the Christian world, professedly so called, learn to lay aside the hypocritical cloak of Judas and put on the pure raiment of our dear Lord and Savior Jesus Christ? O God! hasten the day. The fact, however, is not forgotten that there are a hallowed few who "walk in all the commandments and ordinances of the Lord blameless." We would not at all disparage; we mean in all godly jealousy toward the Christian world, to provoke to faith and good works. We give the entire world due credit for all the sanctified. But must not the friends of Christian perfection, as taught in the Bible, come out and practice and enforce the moral law as Christ and his apostles have commanded? Can any one fairly object to this theory of a question so important, which herein is, perhaps, more extensively argued, and proof-passages in favor of other views more fully weighed and disproved, than have been in any book on the subject, so far as our knowledge extends? Should any one object to our position, upon the whole, the very fact of his objection will be taken as presumptive evidence, if not *prima facie*, that our view is defective. We shall, therefore, regard him as a very pious man, whose devotion to God is circumscribed by our limited views of the Divine requirement, so that he has not room enough to be sufficiently religious, who is aiming to be inwardly more pure than what is meant by the soul being in the "image of God," and whose external deportment, measured by the Divine law, would reach forth to works of supererogation. At all events, we suggest that it might be profitable for him to prove by experience the standard which we have laid down before he wage his objection. If our views have

been so presented in these arguments as to merit the acknowledgment of accuracy, will any Christian minister forbear to *preach* and even *profess* Christian perfection? Does any minister desire to be perfect, and at the same time manifest signs of shame and fear to declare the whole moral law in its minute bearings to wicked and erring men? Or does he for the sake of a temporary earthly popularity, starve immortal souls attempting to feed them flowers, while the rich fruits of the Gospel he withholds? It is plain and pointed preaching that does the execution. "Preach the Word." It is "quick and powerful." The world will never be converted to God till his ministers faithfully, fearlessly, and unmovably preach the BIBLE to the people. If the Christian ministry with one voice had faithfully preached against the godless system of American slavery from the very beginning of that "sum of all villainies" among us, this rebellion, its heaven-sent penalty, would have been unknown and unfelt by this generation. The vengeful stroke is just. The law that was made for "*men-stealers*" must be executed. If the Christian minister refuse to preach God's holy law against the sins of both Church and State, he will feel the penalty thereof. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. xxxiii, 8. Had the prophet lived in our day, he probably would have found some in the Church who would coolly dictate to him how he should preach, so as not to interfere with the "Divine right" of slavery; who are of such tender conscience as to absolutely refuse to subscribe for a periodical in their Church that would interfere with this "sacred institution"—the last relic of heathenism, and the sum of barbarity and injustice. What vague ideas such men have of Christian perfection! Would such like to be slaves themselves? If so, we would not so much blame them. If not, "Whatsoever ye would

that men should do unto you, do ye even so to them; for this is the law and the prophets." The Church and the world want men to-day, more than ever they were wanted, who are sufficiently honest with God, and sincere in their calling, *to preach*, as the Scripture teaches, *justification by works*. He who will not do it regardless of the frowns of the world, *will not* preach Christian perfection. They are *identical*. We thank God there are *some* who do this. We need more; those, too, who will execute *practical* Discipline, and enforce the "General Rules." The Church in all her sister branches will be unsanctified till the transgression of any one of the moral laws of God, or of any precept contained therein, such as would "exclude from the kingdom of grace and glory," be the cause of expulsion, and their exact observance the rigid test of membership. Then will the Church be "a chosen generation, a royal priesthood, an HOLY nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." Amen.

THE END.

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